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See page 50.



*From a bas relief found
under the Choir of the Church of
Notre Dame, at Paris, in 1711.*

Montfaucon Ant. Tom. 2. Pl. 190.

SKETCH
OF
THE EARLY HISTORY OF THE CYMRY,
OR
ANCIENT BRITONS,
FROM
THE YEAR 700, BEFORE CHRIST, TO A. D. 500.

By the Rev. P. ROBERTS, A. M.

AUTHOR OF AN HARMONY OF THE EPISTLES;
LETTERS TO MR. VOLNEY;
AND MEMBER OF THE PHILOSOPHICAL AND LITERARY
SOCIETY AT BATH.

TRA MOR TRA BRYTHON. Taliesin.
WIDE AS THE SEA THE BRITISH NAME EXTENDS.

LONDON;
PRINTED FOR E. WILLIAMS,
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to the late Mr. BLAMIRE, No. 11, Strand.

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TO

JACOB BRYANT, esquire.

MY DEAR SIR,

THE kindness and friendship with which you have honoured me during my residence at Eton, and ever since, inclines me to hope, that you will excuse the liberty I take of prefixing your name to the following pages: and indulge me in the gratification I feel in being able to testify publicly my sincere respect and regard for one, in whom profound and extensive erudition are graced by the virtues of the christian, and in whose society I have had the pleasure of contemplating the happy union of learning and urbanity with the benevolence of a friend. Were

I con-

I conscious of any thing in what I have written, inconsistent with a sincere endeavour to investigate and ascertain the truth, I should not presume to dedicate them to one, whose whole labours have been those of its advocate. Unconscious as I am of any such motive, permit me to offer it as a testimony of gratitude for the many instances of your friendship which I have experienced, and of the very sincere respect and attachment, with which I am,

MY DEAR SIR,

Your most obliged

And affectionate humble Servant,

P. ROBERTS.

PREFACE.

THE writer of the following pages having found that the late publications in the Welsh language, in the Archaiology of Wales, presented a new and interesting source of information, as to the Origin and Early History of the Ancient Britons, hopes that some intimation of what they contain will not be unacceptable to the English reader. The form in which it is here presented, is such as appeared to be absolutely requisite in the first instance, in which the

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authen-

authenticity of the documents was to be established in order to substantiate the facts they record. To this, the mode adopted seemed the most likely to lead with security, viz. that of endeavouring to ascertain the value of these documents, from internal evidence, and concurrent testimonies.

The writer thinks it due to himself to declare that, excepting what is said of the Triads, by Lhuyd in his Archæologia, he was, till he met with this publication, wholly ignorant of them,

them, and what Lhuyd has said is little more than that a copy of them did exist.

Under the head of an Introduction, the nature of these documents is stated with such observations upon them, as appeared to be necessary.

The writer begs leave here to acknowledge his obligations. To Sir W. W. Wynn, for very kindly allowing him access to his valuable collection of MSS. and to his brother Mr. Williams Wynn, for his obliging attention,

in pointing out whatever was there worthy of notice on a subject in which his own knowledge is extensive. To the late Mrs. Puleston, of Wrexham, for the use of several valuable MSS. once a part of the Llanerch library. To Mrs. Yorke, of Erthig, for that of the manuscript pedigree of the Penrhyn Family, and to that able Lexicographer of the Welsh language, Mr. W. Owen, for notices respecting the Wendish Dialect, the Haze of the German Ocean, and the Deification of Hu Gadarn, and some Welsh proverbs.

That

PREFACE.

That what he has written may meet with approbation, is the wish of every one, who writes with the intention of publishing, and his hopes and fears will affect him in proportion to the importance real or imaginary, of that which he presumes to lay before the public. But whatever his wishes may be, the public will determine on the merits or demerits, as it finds them.

Its approbation is therefore earnestly to be desired; and should the following pages be found

worthy of its favor, it will be a
most gratifying recompence of
the labour of

THE AUTHOR.

INTRODUCTION.

HE who attempts to investigate the ancient history of a nation has much to contend with. The imperfections of real tradition, increased by a lapse of Ages, and the deficiency of authentic records and monuments, are frequently to be acknowledged; where records exist, they are often found mutilated; or are obscured by the faults of transcribers, diversity of character, and obsolete language. Nor are prejudices on the subject in general less powerful adversaries, when the result even of painful research is given to the world. And yet it may still be said, that such enquiries are gratifying in themselves wherever there is a hope of establishing important facts, or of making new and

useful discoveries. To prejudices, an author must be content to oppose the truth, as far as he has been able to ascertain it; and the weight of the greater probability, where certainty was not to be had; and leave it to time and observation to decide upon their united testimony.

In the history of an ancient nation each individual may claim a just pride in tracing its antiquity, in contemplating that national attachment which united it so long, and that fortitude and conduct which were, under the divine Providence, the guardians of his cradle, and the bulwarks of his liberty. In the deeds of his ancestors he reads the lesson of gratitude to their exertions, and of his duty to his coevals and posterity; to cherish his country and feel that he is of those, who, like their protecting rocks, however assailed

sailed by storms, yet stand superior to the conflict of two thousand years, unmoved and unsubdued.

On the early history of the Welsh nation the patriotic eye has hitherto been turned with pity, and the venerable dust has been suffered to accumulate over its records, as treasures whose value affection was afraid to appreciate. Where little that is authentic is supposed to exist, little effort will be made, and little attention will be bestowed upon it. With a happy hardihood at length its records have been explored, and much has been already found of excellence to compensate the labour; and to animate to a complete and accurate examination. Poems of an early date, some few of very great antiquity; an ancient chronicle, supposed, with great probability, to be the original Welsh history

history alluded to by Geoffrey of Monmouth; and the Triads.

On each of these it is necessary to make a few preliminary observations.

Such of the poems as are of a very early date will be esteemed the more valuable, as they confirm the authority of the Triads, the most precious remains perhaps existing, as to the history of the British nation. The chronicle, usually called *Tysilio's, is, it must be acknowledged, though more simple than that of Geoffrey of Monmouth, in some respects defective and erroneous. Ignorant of authorities, which certainly did exist, he appears to have been satisfied with having related what he could learn, as he received it

* Whether it be Tysilio's is at least dubious.

from tradition, or found it recorded. He does not seem liable to the suspicion of having invented, as he has not even chosen with discrimination. He appears to have intended well, and much of his history is therefore worthy of consideration.

The Triads are a species of record peculiar perhaps to the Welsh. The convenience of such a form for the purposes of oral tradition is self evident, the number of circumstances being neither too few to make an impression, nor too many to be clearly and strongly impressed on the memory, whether historic facts, or moral precepts. Possibly it was from such an use that the number three itself was held sacred; as also from its being a kind of limit of the natural power of repeated exertion; an idea so far at least founded in

in nature, as to have become a favorite with the poets of all ages.

Under this form the Druids and Bards transmitted the principles of history and of science imprinted on the memory of their disciples; and hence, by the destruction of the Bards, and the antipathy of the Christians to their institutes, the knowledge of succeeding ages has been grievously, though not entirely cut off from these resources.

It is however important that of the *Triads which remain, there is a sufficient number to determine some essential circumstances,

* Of the ancient Triads published the number is about three hundred. Many more of the Bardic System have also been published, as an appendix to the poems of Mr. E. Williams.

It

cumstances, as to the origin and history of the nation, and the real doctrines of the Bards; and it is so far a pleasing reflection, that a discovery is made of authorities, that point out an origin in conformity with a general opinion, built upon the systems and ideas of historians of other nations, without a knowledge of such records being possessed by the nation itself.

The Triads being merely commemorations of facts, no further connected with each other than by similarity, the date of the facts can be assigned only from in-

It is but justice to the liberal spirit of the gentleman by whose patriotic liberality they have been published (Mr. O. Jones) to mention that two volumes of Welsh remains, one of prose, containing The Triads and British Chronicles, and the other of Poems, have been published at his sole expence. It does honour to himself and his country.

ternal,

ternal, or concurrent evidences to each severally. That some of the Triads are of great antiquity may however safely be inferred from some terms, whose original and true meaning it is now extremely difficult to explain, and others, which are absolutely inexplicable: and also from doctrines not countenanced by Christianity. A collection of great antiquity is mentioned by Lhuyd in his *Archæologia*, as being then at Hengwrt. In the *Archaiology* of Wales three collections are published, from the * last of which the Triads, referred to in this essay, are taken. These collections have been published, as there is every reason to believe, with the greatest fidelity from very ancient MSS. and it is hoped their authenticity will be

* The other two are less copious, but the same in substance as far as they go.

satisfactorily

INTRODUCTION.

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satisfactorily established in the discussion of their contents. When the facts they record shall have been compared with the testimony of writers of acknowledged authority on the subject, when the natural progress of colonization and society, and their effect on tradition, shall have been brought into consideration, and carefully weighed, let the result speak for itself. If though they have long lain unheeded and unsearched for, they shall now be found to be of sterling worth, they will bear the ordeal, and successive trials will but confirm that worth the more.

The publication of the Welsh original of the history of Geoffrey of Monmouth, has already in part taken from the objections to the latter as a forgery of his own; that of the Poems and Triads will be the best answer to those, who have considered
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the Welsh as a nation which had no ancient records of history; and it is hoped that it will appear from the following pages, that they have such as are truly valuable, authentic, and sufficiently interesting to merit serious attention.

A
S K E T C H
OF THE
E A R L Y H I S T O R Y
OF THE
C Y M R Y,
OR
A N C I E N T B R I T O N S.

THE origin of the ancient Britons, known in their own language by the name *Cymry*, has long been a subject, not only of discussion, but of strenuous controversy between writers of their own, and other nations. From the evident similarity of the names of the *Cymry*, *Cimmerii*, and *Cimbri*, it has been justly inferred that the nations so denominated were derived from the same colony of the first dispersion; certainly the descendants of * Japhet, and not improbably

* The descendants of Shem, as we are informed by the most faithful of all records, the Mosaic history, dwelt

improbably those of Gomer in particular. To this simple and obvious inference, an interpolation of the history, which has been admitted into it above eight centuries, and since generally received as founded in fact, was opposed. This was the history of Brutus and his colony. However idle the Trojan part of this history may be, and however ill connected with the rest of the very history in which it is found, its advocates were thus far justified, that it was to be found in the Welsh history, from whence Geoffrey of Monmouth composed his;

to the east of the River *Mesha*. Gen. c. 10, v. 30. This seems to be the Tigris, first called Mesha-potamos, *the River Mesha*, and afterwards corrupted into Mesopotamos, whence Mesopotamia. The posterity of Ham had theirs to the South of Mount Taurus and the Euphrates; those of Gomer the countries to the North; Javan the Coast of the Mediterranean. The portions of Gomer and Togarmah are not specified, but there is so small an effect of dialect necessary to assimilate the names *Cimmerians* and *Gomerians*, that the supposition of their having a common origin is, at least, plausible.

and

and that such a Welsh history still subsists. As the error of the history appears to have originated partly in ignorance, and partly in a mistake, respecting the person called Brutus by the historian, we may safely set aside this part of the narrative, which has so long been an embarrassing difficulty to those who have endeavoured to investigate the real history of the Britons, and proceed to state their history, as deducible from the documents before us.

According to these the colony of the Cymry or Britons, which first took possession of this Island, came originally from Asia. In a poem of Taliesin, which is called *The appeasing of Lludd*, the following very singular passage occurs.

Llwyth lliaws, anuaws ei henwerys,
Dygorescynan Prydain, prif fan ynys,
Gwyr gwlad yr Asia, a gwlad Gafis;
Pobl pwyllad enwir, eu tir ni wys,

Famen gorwyreis herwydd Maris;

Amlaes ei peisiau, pwy ei hefelys?

A phwyllad dyfyrer, ober efnis

Europa.

A numerous race, fierce they are said to have been,

Were thy original colonists, Britain, first of Isles,

Natives of a country in Asia, and the country of

Gafis;

Said to have been a skilful people, but the district is
unknown

Which was mother to these children, warlike* adven-
turers on the Sea,

Clad in their long dress, who could equal them?

Their skill is celebrated, they were the dread

Of Europe.

In these few lines the poet has given the peculiarities of national character and dress, and the origin of the nation, as far as he was able to trace it. The character of the nation,

* In these early ages adventures of this kind were not deemed dishonourable.

as warlike † adventurers on the Sea, in the spirit of the times, however opinion as to the mode, may since have varied, every Briton will with pleasure find to have been considered by the poet as marking a naval superiority inherited by Britain; and it is that of the present times, that it never was more justly or more gloriously asserted.

As to the particular part of Asia, from which the first colony came to Britain, the Poet candidly acknowledges that he is not able to point it out exactly; though he endeavours to do so in some degree by the name Gafis.

A city, whose name nearly resembles this, was once the capital of a province in a part of the present Usbeck Tartary. Gabis the capi-

† Strabo says that the Cimmerians when expelled from the Chersonese became adventurers. See the passage quoted in page 42 of this Sketch.

tal of Gabaza; but this is too far to the East of the route of the Cimmerians to admit of the supposition of its being the place intended by the Poet, further than as intimating some place bordering on the Caspian Sea. Perhaps the name is to be found in Panticapes, the modern Kaffa; as this word, of Cimmerian origin, should be written Pant-y-Capes, or *the declivity or valley of the Kapes*. This seems the more probable from the similarity it has to the modern name, and will be more so, if it appear, that this was the country from which they came.

Concurring with Taliesin, the Triads give the following information.

“The first of the three chieftains who established the colony of Britain was Hu *the mighty*, who came with the original settlers. They came from the Summer Country, which is

is called Deffrobani, that is where Constinoblys (Constantinople) is at present." Triad 4.

"They came in search of a settlement to be obtained not by war or contest, but justly, and peaceably." Triad 5.

There can be no doubt but that Asia is meant by the words Summer Country, and that Deffrobani was added to mark the particular District. The exposition of the name is less certain. As an exposition it must have been added to the original Triad, (when the first reference was in danger of being unintelligible,) according to the tradition of the age of the writer; which as an exposition is of use, as it gives a distinct circumstance in the history, and one that is of importance.

Though it must be confessed that no name of any town or district either in Thrace, or its Chersonese, which bears a resemblance to

Deffrobani or Deffrophani (for it is written both ways) has been noticed by any Geographer, that I have been able to consult, yet there is some reason to believe that the reference is just. To this conclusion I have been led by a conjecture that the name Deffrobani may be a compound of Dre-fro or Drefred, *the Town of the Hill*, or *the Township* of the Bani or Phani. This idea was first suggested by observing that the syllable *Phan* occurs as a distinct part of compound names. In that of the town *Phanaspā*, on the south western coast of the Cāspian Sea; of the river *Thesphanium*; the town *Phanagoras* in the neighbourhood of the Crimea, and the Promontory *Panium*, called also *Phanarion*, in Thrace. There was also a Street in *Constantinople itself*, called **Phanarium*, near which is also a steep place called *Camara*. The origin of the name

* Gyllius's Antiquities of Constantinople, Book 4. Chap. 2. & 6.

given by Gyllius, viz. that the street was built in *one night* by *candle-light*, is in the true spirit of the Greeks, an idle tale, invented to cover a profound ignorance, wherever it was felt as such, and more especially as to remote antiquity. In Constantinople itself then we find a name the distinctive part whereof is traced in the route of the Cimmerii from Asia into Thrace; and when it is recollected that the Paonii were a people of Thrace, who most probably came by the same route into it; there is, though not a certainty, a very high degree of probability, that the word Deffrobani, or rather Deffrophani, is accurate in the reference to Constantinople, as the district of the Phani, or Pæonians.

This probability will be much higher, if it can be shewn that other vestiges of the Cymry, either as to language or customs, can be pointed out in Thrace.

The

The Triad says the Cymry came from the Summer Country, which is called Deffrobani; Taliesin, that they came from Asia; the Greek historians give the intermediate steps of the progress. Hence then we are enabled to trace that progress regularly from the original emigration from Asia, where in common with so many other nations, the Cimmerians, or Cymry, were dispersed from Babel.

After this dispersion, as population increased, each colony appears to have travelled onward in the first direction, either as pasturage failed, or habitations for new colonies became necessary. In fact, ancient history is, during the first ages, principally the history of colonizations; nor is it, till a very considerable interval after the flood, that regular governments appear; excepting those within the range of the population previous to the dispersion

sion ; a circumstance which strongly confirms the truth of sacred history.

The Cimmerians travelling northward between the Caspian and Black Seas appear from Herodotus, L. 4. to have settled soon in Lesser Tartary, and to have made a progress in agriculture, which at that period implies a fixed residence of some continuance, and a state of tranquillity and security from bordering nations; and a progress to which the fertility of the Chersonese was highly favourable.

To a colony there situated, prosperous in itself, and safe against the incursions of neighbouring clans, the irruption of the Scythian horde about the year 800, B. C. must have been a dreadful event. Pouring forth from the North East of Asia, with the rapidity and destructive force of a torrent, the Scythians of old, like the Tartars of later times, carried destruction with them.

Involved

Involved as the Cimmerians were in the fate of nations, to oppose with success appeared impossible. Notwithstanding this, even the necessity of emigration was contested in arms; and, after a severe conflict, it was determined to yield to the measure, which alone could preserve their liberty, and they separated in different colonies to seek for new habitations, less exposed to the foe; some into Asia Minor, others to Thrace.* Of the Asiatic colony it is not necessary to say more than that it subsisted for a considerable time distinct; but by degrees it merged in the other nations, which have settled there. Of the Thracian

* In the expression of the Triad “ they sought a settlement which could be obtained not by war and contest, but in peace and justice,” there is conveyed the natural sentiments of a colony, from a nation already harrassed by contests with an enemy too powerful for it, and too weak to oppose an effectual resistance. Such were at that time the Cimmerians of Herodotus, and the Cymry of the Triads,

colony

colony it remains to collect such evidence as can, after so long a space of time, be obtained to the question.

In the part of Thrace more particularly assigned to the Cimmerians, that is the Thracian Chersonese, as it lay directly in the course of the incursions of the Europeans or Asiatics, who crossed the Straits, few very ancient names are to be looked for; nor have I been able to find any that appear to be so, besides those already mentioned, except the ancient names of Constantinople, *Lygos* (which is so near in sound to *Lhugas*, a *beacon*, as to allow the supposition that this was the meaning of it) and Byzantium. The latter may have been compounded perhaps of *Beu*, a *habitation*, and *Zant*, or *Xaintes*, as in Penzance, compounded of *Pen*, a head or promontory, and the same termination denoting the tribe which peopled part of Cornwall, and the district now known by the name of Saintonge, in France.

A few

A few names more relevant occur in the north of Thrace. According to Strabo, the * Danube had this name from its source to Axiopolis; *τα δε χατω*, but below, to the sea, it was called ISTER. In the Welsh *Isder* is literally *the lower ground*. Above Axiopolis, the Rhabon, emptied itself into the Danube. The name Rhabon seems to have been originally *Yr Afon*, that is *the River*. Higher up the Danube was Tricornium, that is Tricorn, literally in Welsh the *Three-Horned*, a name which, as the delineation of the junction of the Margus with the Danube in Ptolemy shews, is justly applied. Arribantium, *Ar-y-bant*, that is on the declivity. To those names several others might be added with very little stress of

* The name of Danaw, or the Danube, seems to have been once that of the Severn, as Taliesin, in one of his Poems, speaks of *the extensive country of the Danaw*; and Giraldus Cambrensis of *the woods of Danubium*, now called *the forest of Dean*.

Etymology,

Etymology, but these are sufficient to evince that the language of those who originally imposed them was, as far as the most simple mode of Etymology can prove it, that of the Cymry.

This inference is corroborated by the similarity of the customs and tenets, which prevailed both in Thrace and among the Cymry. The customs of painting or tattooing the body, is well known to have been a general one in Britain; and of the Thracians, Herodotus says, *Το μὲν ἐστίχθαι εὐγενης, το δὲ ἀσινῶν ἀγενης.* *To be * tattooed was a mark of honour, and not to be so, the reverse.* In both nations the women went with their husbands to battle, and engaged with the enemy: and in both the idea of the re-existence of the soul was held in the same manner so exactly, that the words of

* This custom appears to have been very ancient. It is forbid by Moses, Lev. c. 19. v. 28.

Mela, and of the Bardic Triad, on the subject vary little more than in the form; excepting that the latter expresses the doctrine more distinctly and accurately.

The words of Mela, speaking of the Thracians, are these: *Alii redituras putant animas* "obeuntium; alii, etsi non redeant, non
"extingui tamen, sed ad meliora transire." Lib. 2. C. 2. "Some hold that the souls of
"those who die will revert; others, that though
"they do not revert, they do not become
"extinct, but pass to a better state."

The words of the Triad are

Tri chylch hanfod y sydd. *Cylch y Ceugant*,
lle nid oes namyn Duw, na byw na marw, ac
nid oes namyn Duw a eill ei dreiglo. *Cylch yr*
Abred, lle pob Ansawdd-hanfod o'r marw, a
Dyn a'i treiglwys; *Cylch y Gwynfyd*, lle pob
Ansawdd-

Ansawdd-hanfod o'r byw, a Dyn ai treigla yn
y Nef.

O dripheth y syrth *Angen Abred* ar Ddyn;
anymgais a gwybodaeth, anymlyn a'r Dâ, ac
ymlyn a'r Drwg: sef a'syrth er hyn o bethau,
hyd ei gydryw yn *Abred*, a threiglo yn ei ol
fal y bu gyntaf.

See Triads, Poems by E. Williams, Lond. 1794.

“ There are three spheres of existence.
“ The sphere of Immateriality, wherein God
“ alone exists, and none other animate, or
“ inanimate; and God alone can pervade
“ it. The sphere of Inchoation, the place of
“ the derivation of existence from that which
“ is inanimate, and man pervades it; and the
“ sphere of happiness, the place of the deriva-
“ tion of existence from that which is ani-
“ mated, and man pervades it in heaven.

“ From

“ From three causes the necessity of inchoa-
“ tion falls on man ; neglect of searching
“ after knowledge, neglect of adhering to
“ good, and adherence to evil. For these
“ things he falls to his common origin in the
“ state of inchoation, *and pursues the same*
“ *track as before.*”

In the latter extract it appears, that the reason, why a spirit should return to its original state, was, that in its progress through life, it had not attained to the degree of perfection necessary to qualify it to enter on a higher sphere.

From local appellations then, from similarity of customs, from the similar appellations Cymry and Cimmerians, and similarity of tenets, it may safely be inferred, that the reference of the Triads is well founded, and that the Cymry and Cimmerians were originally one, and the same people.

The

The Cimmerians who emigrated from the Tauric Chersonese to Thrace were probably not a very numerous body, even allowing an ample population to the Chersonese itself, previous to the emigration. The Cimmerians north of the Isthmus appear to have taken a different course, and to have gone northward, as there are still in the Wendish Dialect of Livonia many words of Cimbric origin, and much of the structure of the language is so. The Cimmerians of Thrace, according to Strabo, proceeded westward along the Danube, as far as the Hercynian Forest, where meeting with difficulties they returned to the Danube, and went forward to Helvetia, from thence to the Country between the Rhine and the Elbe, and lastly to the Chersonese, to which the name of Cimbric has been attached, now the peninsula of Jutland.

Thus far the testimony of the Greek Geographer is express as to the route of the Cimmerians, and from hence the Triads complete it to their ultimate stations in Britain and Armorica. "The original Cymry" says the Triad "came from Deffrobani, over the Hazy Sea, to the Isle of Britain, and to Armorica, where they have remained." Triad 4.

The Haze of the German Ocean (the sea here intended) is, I understand, well known to mariners; and as the Cymry crossed this Ocean it confirms the position that the Cymry, Cimbri, and Cimmerians were originally one and the same people. Upon their landing in Britain they found the island uninhabited, and took a formal possession of it as of original occupation and right; a claim which the Triads carefully inculcate by frequent repetition of this title as peculiar to the nation. The description given of the island at that time is,
that

that it was full of bears, wolves, and of two other species of animals denominated by the Triad, Efainc and Ychain banog. Of these the former is in use to signify Beavers. All that can be relied upon as to the signification, is that they were amphibious animals. The meaning of the latter is lost. Literally translated it would be *the Oxen with high prominence*, probably some species of the Buffalo. The island itself is said to have had three names. The first Y Fel Ynys, or the Honey Island: then Clas Meiddin or Meityn, *the rocky or water guarded Island*; which was the name when the first colony settled on it, under Hu *the mighty*: the third and last name, which it has since retained, is that of Prydain, or Britain, having been so called in honour of the chief of that name, who is celebrated for having given the settlement a regular form.

Of the chief who first colonised the island, the Triads have been very particular in their

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description,

description, and the high sense of his virtues, and his fortitude, appears to have deified him in succeeding ages; an honour suitable to the ideas of heathenism, and as such, the highest testimony of his people's veneration for his memory. To such ideas we must refer if we wish to estimate a character according to its merits; and if in the present instance we do so, it will aid our own conception of what his must have been.

HU THE MIGHTY appears to have been endowed with uncommon qualifications for the arduous task of conducting a colony to the utmost region of the then known world, where many ages afterwards the Romans considered them as

Penitus toto divisos orbe Britannos.

Fortitude and Wisdom must form the basis of the character, which at once secures obedience,

dience, commands esteem, and attaches affection to itself. It must be adorned with some of the graces of the exterior, a prompt eloquence, and above all that fascinating power, which arising from a liberal heart and comprehensive mind, sways the passions to its will, and gives to compliance the sensations of spontaneous approbation. Few and imperfect as are the outlines of the character of the Cimbric chief, preserved in the Triads, it is not too much to say that, as in the celebrated fragment of Grecian sculpture, so in these more ancient fragments, there remains enough to enable the mind to conceive the excellence of the whole.

Hu the mighty is celebrated as “ having
“ made Poetry the vehicle of memory and
“ record ;” Triad 92.

“ As having instructed the Cimbri in agricul-
“ ture, before their emigration ; Triad 56.

And “ as having led them to, and settled
“ them in Britain.” Triads 4 & 5.

However we estimate the science of such an age, whatever might have been the degree in the general scale of human knowledge, the relative qualifications of this chief, with respect to his contemporaries, must have had no common superiority to have obtained for him the grateful and pious record of posterity, that seems to have been anxious to consecrate his name by the art he taught and will empower the historian, after the lapse of so many centuries, to acknowledge the obligation, and to endeavour to perpetuate the memory of his worth.

As the few traditions of the original country, which now remain, were brought with, and perhaps by him, this seems to be the proper place to notice them. The most important is
that

that of the Deluge, which is supposed in the Triads to have happened in his time, or not long previous to it. It is described as having been caused by the bursting of a large lake called Llion, and he is said by the assistance of his Ychain bannog, or *Buffaloes*, to have drawn an Afanc, or *amphibious animal*, out of this lake, to have prevented its bursting in future. As this tradition is both curious in itself and important as to an historic fact, it is necessary to consider it with some attention. It cannot fail of striking every one who is acquainted with the Hindu Mythology; in which, Vishnou destroys the monster who had caused the Deluge, and recovers the Earth and the Veds. It is evidently of the same original, and a part of the general tradition of that awful event, which every nation that has ancient records has retained, and applied to its earliest abode after the dispersion, when the memorial of the first dispersion was confounded with other emigrations. It is also
a curious

a curious fact given by Strabo, that such a tradition prevailed as to the emigration from the Tauric Chersonese; though at the same time he expresses his doubts as to the facts having occurred there.

Οὐτε γὰρ τὴν Ἰοιαντὴν αἰτίαν τοῦ πλανήτας γενεσθαι,
καὶ ληστριχοὺς ἀποδειξάει· ἀντὶς δὲ Χερρονήσου οἰκούντες
μεγάλη πλημμυρίδι ἐξελθαιεν ἐκ τῶν Ἰοπῶν. Strabo
P. 293, Paris.

Εοικε δὲ πλάσμα, το συμβῆναι ποτε πλημμυρίδα
ὑπερ βαλλούσαν. Ibid. P. 292.

“ It cannot be satisfactorily shewn that any
“ such cause existed for the emigration as that
“ the inhabitants left the Chersonese and
“ turned * adventurers, because of *a great*
“ *flood*.

* Here Strabo confirms the Welsh tradition quoted from Taliesin.

“ It

“ It seems to be a fable that there was once
“ a great deluge.”

The emigrants then carried a tradition of a great flood with them: it was known to the Greek historians, that the reason of their emigration from the Chersonese was the incursion of the Scythians; the tradition was therefore of an earlier date; and this is countenanced by its relation to that of the Hindus, and further confirmed, as the Triads do not connect it with the emigration. But, even were this dubious, the testimony of the Triads will put the reference beyond a doubt.

“ The first of the three great calamities of
“ Britain was the bursting of the Lake Llion,
“ which overflowed all the country, and
“ drowned all the inhabitants, except Dwy-
“ fan and Dwyfach; and of these was the
“ Island re-peopled.” Triad 12.

“ The

“ The ship of Nefydd, Naf, Neifion (*Lord*
“ *Supreme of the Waters*) carried in it a male
“ and female of every animal, when the Lake
“ Llion broke out.” This ship is said to have
been one of the three boasted works of Britain.
Triad 97. The second is, that “ the Ychain
“ Banog of Hu the mighty drew the Afanc
“ out of Lake Llion, so that it burst out no
“ more.” The reference to the real fact is
here indubitable, and the latter, that is the
third great work, connected with them, is also
in concurrence with the tradition of the Hindus,
and of Josephus, viz. “ The stone of Gan-
“ hebon, on which were written *all the Arts*
“ *and Sciences of the World.*” One of the
fourteen precious things, which Vishnou pre-
served out of the deluge, was *the book of the*
Veds; that is, the principles of Hindu learn-
ing; and Josephus says, that the Science of the
Antediluvian world, and that of astronomy in
particular, was *written* on pillars, in order to
preserve

preserve it. The singular conformity of the three traditions, in such distant parts of the earth, must certainly have been derived from one common tradition. Most assuredly from no other source; and it may without hesitation be inferred, that the nations, who have preserved it, were of the first emigrations after the flood.

The traditions and science of the first settlers, were attended also by no inconsiderable progress in the cultivation of poetry, which is thus recorded.

“ The three of Cimbric race who invented
“ verse and memorial, were Gwyddon Gan-
“ hebon, the author of the first poem that
“ ever was composed: Hu the mighty, who
“ first made verse the vehicle of history; and
“ Tydain, the father of inspiration, who re-
“ duced verse to settled laws, and record to
“ settled forms; and from what they had done
“ originated

“ originated Bards and Bardism ; and the dis-
“ tinction of Bards by right and institute, of
“ the chief Bards Plennydd, Alawn, and
“ Gwron.” Triad 92.

From this Triad it appears that Gwyddon Ganhebon, whose record of Arts and Sciences were written on a stone, as mentioned above, was prior to the chief who led the Cymry from the confines of Asia to Britain, which confirms the reference of such a record to an Asiatic tradition. It is also observable that none of the three is said to have been of the Isle of Britain, as is usual in the other Triads ; but to have been *of the Cimbric race*, a material distinction that gives weight to the tradition. The progress of Poetry is also satisfactorily stated. First simple versification, then the application of verse to history, at a time when the various and important events of such a migration called for its aid, and naturally inspired the poet to record them for
future

future ages; as in the song of Moses after passing the Red Sea; and lastly, in the leisure of peace, and the prosperity of the new possessions, to institute a regular order of Bards to entertain, to instruct, and improve successive generations.

In Triad 58. The three chief bards are said to be referred to the time of Dyfnwal Moelmud by some, and by others to that of Prydain ab Aedd. One of these, Alawn, was probably the Alanus of Nennius, that is the Alanus father of Hu the mighty. Their instructor, Tydain, must therefore have taught them previous to their arrival in this country. If a conjecture from the name be admissible, it will lead to the conclusion that Tyd (*ain* being merely a termination of proper names) was the same with Theuth or Theutates, and the Egyptian Thoth. It must not however be dissembled that the tomb of a Tedel or Tedei Tada-wen, is pointed out in the Triads of the Tombs
of

of the Warriors of Britain ; but this cannot be the same with Tydain.

In these traditions we find vestiges of the earliest traditions similar to those of the most celebrated nations of antiquity ; few in number, it is true ; but so strikingly characteristic of a common origin, as to leave no reasonable doubt of the fact ; as they retain at the same time those peculiarities, which distinguish the traditions of one nation from those of another. Their conformity with those of the Hindus is so singular as to deserve particular attention. This could not be the effect of invention or imposture. As this is of importance, it is the more so by its being confirmed by other circumstances. The custom of holding a Cow's tail when dying is known to be a sacred ceremony of the Hindus. That such a custom once prevailed among the Cymry appears from the following proverb, still retained by them, and applied to cases of distress or danger.

Y sawl.

Y sawl a biau yr henfon

Ymaflod yn ei chynffon.

Let him who has a Cow, take fast hold of her tail.

Pawb wrth gynffon ei henfon.

Let each betake himself to the tail of his Cow.

There is also a popular tale of a Cow filling all the vessels of a farmhouse and the neighbourhood with her milk in one night, as the Cow, Camdoga, is said to have done. In these and many other instances there are still the traces of what were once received as religious doctrines, retained in customs, tales and proverbial expressions in use, without a consciousness of the origin or true reference. On this subject the Bardic doctrines will give ample satisfaction, and as I am informed that they will be published by one very well versed

E

in

in them, to him I will beg leave to refer the reader for farther satisfaction on this subject; and return to the history of the Chieftain of the Cymry.

It does not appear with any certainty what was the fate of this great man after his arrival in Britain. It is very probable that it was he, who afterwards was worshipped by the Celtic, or rather Cimbric nations, under the names of *Heus and Hesus; and this opinion seems to be supported by an ancient piece of sculpture, on which Hesus is represented as cutting trees, a representation which denotes either clearing the ground or pruning, either of which is suitable to the character. In Britain he appears to have done little more than to have settled the original colony, and

* This name, whether Heus or Hesus, differs less from its original than most names, which the Romans have endeavoured to adapt to their own language do from their originals.

it

it is to be presumed he did not long survive this transaction, as he must have been far advanced in years at that time. Neither does it appear where he died. His memorial is in the records of the nation he established here. In them it may in future be hoped it will remain unobliterated by time, and recorded with veneration by future ages, as that of a Chief who colonized a country in peace, in justice, and in civil rights, which has flourished to our days preeminent in them all.

As the Island was uninhabited till the Cymry arrived here, and as, even of those who first approached to the coast, part only settled on it, the population could not for many years have extended far. Hence it was that, before the isle became subject to regular government, two other colonies, one from the banks of the Loire, and another from those of the Garonne, had been permitted to settle themselves upon it.

“ The three peaceable settlers of the Isle
“ of Britain were 1st. The Cymry, who came
“ with Hu the mighty, who sought for a set-
“ tlement to be acquired not by war or contest,
“ but peaceably and justly. 2d. The race
“ of Lloegrians, who came from Gascony,
“ who were descended from the original
“ stock of the Cymry; and 3d. The Brython
“ (Britons) of a common descent with the
“ Cymry.” Triad 5th.

The Distinction between the Lloegrians and Brython is remarkable. The latter were of a common descent with the Cymry, and evidently descendants of those who went to Armorica when Hu and his followers came to Britain. The Lloegrians were not of the same immediate descent, though originally of the same stock. The latter were the Gauls of the Loire, whose territory from thence to the Pyrennees appears to have been denomi-
nated

nated Gwasgwyn, that is Gascony, by the Welsh writers. In what part of the Island these Brython were stationed does not exactly appear; but, the Gauls according to the Triads, were settled partly in Cornwall, and partly to the north of the Humber. Triad 7.

These two colonies probably occupied the parts of the country as yet unpeopled; the Brython uniting with those who were nearly allied to them on the South East, and the Gauls taking the mountainous part of the country, as yet without inhabitants. Another reason would be the difference of language, as there can be little doubt but that the language of the Lloegrians was the Gælic or Irish. It is therefore to this colony we are to attribute the Irish names of mountains and rivers noticed by Lhuyd and others; names, which are by this Triad clearly accounted for, without the unfounded supposition that the Gauls once possessed the whole Island.

The Country having thus been colonized, the second chieftain recorded in the Triads, who flourished about 150 years after Hu the mighty, reduced the whole Island into the form of a regular government. The Gauls and Britons, though acknowledging a common but remote origin, as independent colonies, when growing in population and power, or desirous of more eligible situations, would soon find cause of discord. The contest for power, alluded to in the 4th Triad, may be attributed to such a cause, which the institutes of Prydain were wisely calculated to remove, by determining the limits and tenure of the several colonies: they are thus comprised in the following Triad.

“ There are three principal provinces in
“ the Isle of Britain, Cymru, Lloegyr, and
“ Alban,”* (that is the provinces of the Cimbric,

* Hence also the name of Albania near the Caspian sea, from *Al a tribe* and *Ban a hill*

Lloegrian,

Lloegrian, and Albanian, or *of the hill tribe.*)

“ Each of these is subject to the sovereignty,

“ and it is governed according to the common

“ law of each province under one sovereign,

“ according to the limitation of Prydain the

“ son of Aedd the great. Moreover, the

“ sovereign power, according to the custom

“ of province and nation, rests in the race

“ of the Cymry, as to fealty and common

“ obligation; and in right of this limitation,

“ and of custom of country and province,

“ is the sovereignty over each country held

“ in the isle of Britain. Whence the proverb,

“ The country” (that is the custom of the country) “ is more mighty than the lord.”

Triad 2.

In the union of distinct colonizations there is a solid ground of the principles here established; one from which the authenticity of the fact may fairly be deduced; and it is curious and interesting to find in these at so early a

period the principles of the common law of England.

To this chieftain the Island owes its appellation; a circumstance on which it is necessary to enter into some detail, as it is one that has engaged the attention of natives and foreigners, and has not yet been satisfactorily discussed; at the same time it is necessary to observe, that if it is in any degree elucidated here, it is owing to the publication of the *Archæology*.

According to Nennius there were in his time two traditions of the origin of the Britons. The one of *the nation itself*, the other that of *the Romans*. That of the Britons derived the appellation of the Island “a Bruto, filio
“ Hisicionis, qui fuit filius Alani vel ut alii
“ dicunt a quodam Bruto Consule Romano.”
“ From Brutus, Brutus was the son of Hisicion,
“ the son of Alan, or Alawn, or as others say from
“ some Brutus a Roman Consul. Nennius C. 2.”

It

It is therefore evident that there were two distinct traditions of great antiquity, and that Nennius knew that the tradition of the Roman Brutus was *not that of the Cymry* themselves. The origin of each of these traditions may now be traced to the distinct Colonies from Thrace and Gaul.

According to Ammianus Marcellinus some of the Gauls had a tradition, that they were descendants of the Trojans, which he thus relates: "Aiunt quidem, paucos, post excidium
" Trojæ, fugitantis Græcos undique dispersos,
" loca hæc occupasse tunc vacua." Lib. 15.

" It is said, that a few of the Trojans, after
" the destruction of Troy, endeavouring to
" avoid the Greeks, (who were variously dis-
" persed), and finding these countries uninha-
" bited, settled here." To this Nennius adds;
" Brutus pervenit usque ad Gallos et ibi condi-
" dit civitatem, et vocabat eam a nomine cujus-
" dam

“dam militis sui, cui nomen erat Turnus. C. 3.
“Brutus reached Gaul, and there built a city
“or made a settlement, which he called after
“the name of Turnus, one of his soldiers.”

There can scarcely be a doubt but that Nennius had here the district of the Turones, that is Touraine, in view. Now Touraine comprehends the confluence of the great ramifications of the Ligar, or Loire from the vicinity whereof the colony of the Lloegrians came to Britain. This tradition may therefore be safely considered as that of the Lloegrians in particular, though in process of time, and from the ignorance of historians, who confounded it with the other, a confusion to which the similarity of the names Hysichion and Prydain to Ascanius and Brutus (if any such person as the two last ever existed) would contribute. The Lloegrians then having a tradition that they came originally from Phrygia, and the Cymry that they came from Thrace, the expression of the Triad, *that both were of the same*

same original stock, was countenanced by the traditions of both.

The original tradition of the Cymry may now be looked upon as distinct, and be examined with the greater satisfaction; and if in the course of the examination recourse is had to ancient pedigrees, it must be considered that they were the surest records of early times; taught and reported, and delivered to succeeding ages, with a respect approaching to veneration. For this reason, however uncertain or fabulous many circumstances related by Tysilio may be, the pedigree he has given of the British princes, with the single exception of Æneas, has a claim to serious attention. The pedigree of Cassibellan, the son of **Beli the great*, which he has inserted in his history, is that of a Line of Princes ascending

* In tracing the Welsh pedigrees it was usual to stop at Beli the great, his pedigree being considered as well known. See Powel's note on Girald. Camb. p. 246.

ascending to the first Brutus, who according to Nennius was the son of Hisychion. Hisychion, is, I apprehend, merely a Latinization of Huysgwn (of the same signification as Hu-gadarn, that is Hu the mighty) which in the form Hi-ischoin, would not easily conform to a Latin inflexion. This form of the name of Hu, which I had presumed to be intended by Nennius, I have been so happy as to have found in the following lines of Gwyn ab Nudd, a Poet of the *fifth* Century, prior to Taliesin,

A'th gyfarchaf Huysgwn,
Gwr a'i ysgwyd yn angen,
Nifer gwr pan yw dy ychen.

Arch. vol. 1. p. 166.

"I will hail thee Huysgwn, shield in calamity, thine Oxen are worth an host."

This is the very tradition of the Triads concerning him. Taliesin also mentions him.
The

The son of this Hisychion was a Prydain, the first Brutus of Tysilio, whose name seems to have been confounded with Prydain the son of Aedd by Nennius; as it was the former who came over with the first colony, and the latter is the person from whom the Island derives its name. The word Briton is of a different origin; this is derived from the Welsh appellative Brython, which truly signifies *Warriors*; and thus also, Brythwch, *a battle*. The term therefore as applied to the nation signified the *Warriors*; whereas the name Prydain signifies *being of a comely form*.

As it will be frequently necessary hereafter to refer to Tysilio for the history of the royal line of Britain; and as the number of successions will afford some grounds of estimating his correctness in this respect, and of ascertaining some other facts, the line of succession, with the necessary substitution of Hisichion for Æneas, is given here according to

Tysilio

Tysilio in the first column, to which the numerals are prefixed; the second column contains the variations found in the life of Gruffydd ab Cynan, and the third is taken from a manuscript pedigree of the Penrhyn family.

Tysilio.	G.ab Cynan.	Pedigree of P. F.
1 Hisichion		
2 Brutus or Prydain		Brutus
†3 Loerinus		Locrinus
4 Madoc		Madoc
5 Membyr		Membyr
*6 Efroc Cadarn		{ Efroc
7 Brutus Tarian-las		{ Cadarn
8 Leon		Brutus
*9 Run baladr bras	} Blaiddyt	} Rhun baladr Blaiddyt
10 Bleiddyd		
11 Llyr or Lear	Lhudd	Lhudd

† This Name is perhaps an interpolation.

** Here the epithets or titles, or compound names, have been made distinct names.

12 Cordalia or Cordelia	Rhegan	Rhegan
*13 Cynedda	Cynedda	
14 Riallon	Rhiwallon	
15 Garwst	Gwrwst	
16 Seisyllt	Seiriol	Seisyllt
17 Iago nephew of Gorwst	Antonius	Antonius
18 Cynfarch	Aedd	Aedd mawr
19 Gwrwyw	Prydain	†Dyfnfarth Prydain.
20 Fer & Por	Dyfnfarth	
21 Dyfnwal Moelmud		
Son of Clydno	Crydon	Cyrdon
22 Beli & Bran	Cyrwit	Cyrwyd
	Eneit	Enyd
	* <i>Manogan</i>	Dodion
	<i>Beli Mawr</i>	Dyfnwal
		<i>Beli Mawr</i>

From a comparison of these Genealogies that of Dyfnwal Moelmud will stand thus:

15 Garwst

16 Seiriol

* The probability is, that no more was known of Cynedda than that he was the son of one of Lear's daughters.

† See note 2d, preceding page.

** The writer has here confounded the two Beli's.

17 Antonius

- 17 Antonius, properly Anton
- 18 Aedd the Great
- 19 Prydain
- 20 †Clydno, *perhaps the same as* Crydon.
- 21 Dyfnwal

The remainder of the Genealogy stands thus.

Tysilio.	†Ped. P. F.
21 Dyfnwal, M.	Ditto
22 Beli & Bran	Ditto
23 Gwrgant	Ditto
24 Cyhelyn & Marsia	Cy. & M.
25 Seisyllt	
26 Cynfarch	
27 Daned	Dan

† From a Manuscript at Wynnstay.

† The names under this head follow each other, immediately in the order here presented, in the pedigree, the genealogical line only being considered in this; whereas the succession to the throne is marked by Tysilio. Both may therefore be right, and probably are so.

28 Moryd Morydd

29 Gwrvinoc

30 Eleidr & Arthal Eleidr

31 Owain & Bredyr

32 Gorviniaw

33 Morgan ap Arthal

34 Einion

35 Eidial ap Owain

36 Rhun ab Bredyr

37 Gereint ap Eleidr Geraint

38 Cadell Cadell

39 Coel Coel

40 Por Porrea

41 Cheryn Kereni

42 Silgnius

43 Eidal

44 Andras Andreas

45 Urien Urien

46 Eloryd Ithal

47 Clydoc Clydawc

48 Clydno Clydno

49 Gorwst

50 Meiriawn Meirion

51 Blaiddyt

P

52 Caff

52 Caff	*Caxo
53 Owain	
54 Saisyllt	Seisyllt
55 Blegwryd	
56 Arthmael	Arthfael
57 Eidal	
58 Rydion	Rhydion
59 Rhydderch	
60 Sawl-ben-uchel	Saul ben isel
61 Pirr	Pyr
62 Capeir	*Caxor
63 Manogan	Mynnoga
†64 Beli the Great	Beli
65 Lhudd & Caswallon	Caswallon or Cassibelanus

† In tracing back the Welsh Pedigrees it is usual to stop at Beli the father of Cassibelan, his pedigree being well known.

See Powel's note on Gyrald. Camb. P. 246.

In the Pedigree of Gruffudd ap Cynan this Beli, usually called the great, is confounded with the former Beli.

* The similarity of the P & X in MSS. has occasioned several errors.

In

In these lists, though some of the names have been latinised, some compound ones divided, and some corrupted by writing from the sound or mistakes of letters by copyists, the Regal and Family successions bear such a relation to each other as is consistent with the truth. The number of successions to the throne from D. Moelmud to Cassibelan inclusive, is 45, that in the family 28, which numbers are nearly 5 to 3. If then on an average the term of family succession be taken at 20 years, the average term of regal succession from D. Moelmud to Cassibelan*, will have been 12 years. This average may be rather too high as to the regal succession, because of the reiterated contests for it. Taking the latter at

* Cassibelan flourished - A. C. 60
60 Reigns at an average of 10 years each. 600

660

F 2

10,

10, which is a low average, and the number of reigns at 60, which may still be rather too great, the time when the first colony came into Britain will have as close an agreement as can be expected with the time of emigration from the Crimea. The allowance here made is not quite sufficient to reconcile the two exactly, but the result shews such a correspondence between the Welsh and Greek accounts, as to be an obvious confirmation of the general correctness of the former. I say general correctness, because I am persuaded that the name Brutus in Nos. 2 and 7 denote not persons, but colonies of the Brython; viz. the original, and the Armorican, and that

Emigration from the Crimea, according			
to Herodotus, A. C.	-	-	640 nearly
Difference	-	-	20 years

The Scythians invaded the Medes A. C. 635, having previously expelled the Cimmerians, which must have been some years before.

Locrinus

Locrinus signifies the Lloegrian Colony. Brutus Tarianlas or *Blue shield*, is, I imagine, a corruption of Tarian *laes*, and should be *Long Shield*, though I can only offer it as a conjecture.

In the interval from Eleidr to Geraint (from No. 30 to 37) Tyssilio reckons no less than seven successions in one generation, and yet remarks, that Geraint was, as stated in the adjoining column, the son of Eleidr. This and some other instances of the kind would perhaps justify a lower average than the one assumed. It is also a circumstance in favor of the accuracy of the list, that though Tyssilio in one or two instances mentions a long reign, the pedigrees of lineal succession in families confirm it so as to preclude all suspicion of names inserted in order to make the age of Æneas correspond with that of the supposed destruction of Troy. It is indeed in some pedigrees asserted that it did so, but the slightest inspection is sufficient to shew that the art of verifying dates made

no part of the science of the transmitters of pedigrees, for according to these, 40 years, which is nearly twice as much as can be allowed, must be so to each generation.

To the enumeration in this list it is not an objection, that the historian has connected with several of the names the popular tales of his time, at least it will not be regretted when it is remembered that to the narrative of Lear, we are indebted for the finest delineation of the most affecting passions of the human mind that ever was given to the world ; in which if he has violated the historic testimony in the death of Cordelia, he has exhibited a scene of affliction working so powerfully on the feelings, that it may be doubted whether an actor has ever existed who could do justice to it.

With this exception, and that of the history of Brutus himself, the narrative till the time of Dyfynwal Moelmud is barren of incident.

As

As to that of Brutus a few circumstances may still deserve notice. It may be asked with some appearance of reason, whether if this narrative be, as it has been shewn, derived from a tradition of the Gauls, the general outline of route of the Gauls through France may not still be probable.

Comparing the historian with the Triads, I infer, and I believe safely, that the historian has evidently of the three original Coloniers, i. e. the Cymry or Cambrians, the Lloegrians, and the Al-Ban, or Hill Tribe, made three princes whom he has respectively denominated Camber, Locrinus and Alban-actus. In Corineus we discover the Cornish settlers, who on this presumption were originally of the same race with the Lloegrians and joined them. To these the first settlers were with difficulty forced to yield, and driven to sea in search of other habitations; as I conclude,

because the Giant is said to have been thrown into it.

Hence then it may be inferred, that even this apparently fabulous account does notwithstanding afford some insight into real history. It is asserted by Aurelius Victor that, in the time of Silvius, the son of Ascanius, colonies* were sent out from Rome, or its vicinity, in every direction; and if the fragments of Cato on the same subject, as given by Anniius of Viterbo, be of any credit, such were sent into Gaul. Without venturing to assert the fact, the probability may be assumed that a colony from Italy, having attempted in vain to fix itself in Epirus, where Virgil places the descendants

* Igitur regnante Latino Silvio, coloniæ deductæ sunt Præneste——ceteraque oppida circumquaque. An. Vir. Origo Gent. Rom. During the reign of Latinus Silvino colonies were sent to Præneste, and other towns on every side.

of the Trojans, might have returned, assumed the name, and made its way through Gaul to the Loire; and being there joined by others of the same race came to England, and settled in the manner already described. The idea is no doubt anticipated, that if the name of Brutus be that of a colony changed into that of a supposed chieftain, though properly of the Cymry of Armorica, the same origin may have been also claimed by the Lloegrians.

If this be admitted, it will follow, that Tysilio has in fact given the history of the Lloegrians, in the descendants of Locrinus, to the time of Dyfnwal Moelmud, when he takes up that of the Britons in these remarkable words. “After a *very long interval* the fame
“of a young man called Dyfnwal Moelmud
“became illustrious.” He was the son of Clydno Earl of Cornwall, &c. p. 138. Such then appears to have been the real history of the much disputed event.

If

If no notice is taken here of the Phocensian settlement in Marseilles, it is because such a tale could never have originated with the Grecian Colonists.

To what has already been said of the Cymry may be added the authority of the Saxon Chronicle, in the very first page whereof it is asserted, that “ the first inhabitants of this
“ country were the Britons, who coming from
“ Armenia, settled in the southern part of
“ Britain”. Chron. Sax. Ed. Gibson.

The Venerable Bede appears to have been ignorant of the first colony, but mentions the second and third as the original ones, and places them agreeably to the Triads.

Britones de tractu Armoricano, ut fertur,
Britanniam advecti australes sibi partes illius
vindicaverunt ; et cum plurimum insulæ partem,
incipientis

incipientes ab austro, possedissent, contigit gentem Pictorum de Seythia, ut perhibent, longis navibus non multis Oceanum ingressam—Hiberniam pervenisse—sedes petiisse neu impetpare potuisse petentes Britanniam habitare per Septentrionales insulæ partes cæperunt, nam Austrinas Britones occupaverant. Hist. Eccl. P. 23. Ed. Cant. 1644.

It is said, that the Britons having sailed from Armorica, took possession of the southern part of the island, and when, proceeding from the South, they had occupied the greater part of the island, it happened that the Picts, from Scythia, embarked on the Ocean in a few long vessels, and sailed to Ireland. Being refused a settlement there, they made for Britain, and began to settle in the Northern parts, as the Britons had preoccupied the Southern.

Bede's authority is by his own words merely the common report of the age in which he lived.

lived. He knew nothing of the origin of the Britons of Armorica: He informs us, that the Picts came from * Scythia, and so far is nearly right. He shews little solicitude as to the early history, it was necessary to say something, and he was contented with what served such a purpose.

In these authorities there is sufficient to confirm that of the national tradition, which is all that is requisite, and it is no small advantage to be able to separate the fable from the history, and supply the deficiency on good and sufficient testimony; to ascertain the original inhabitants in the descendants of the Cimmerians, and the existence of the real Prydain.

Between the Age of Prydain the son of Aedd and that of Dyfnwal Moelmud there is

* The interpolator of Nennius agrees with Bede.

a second interval of uncertain length, to which several occurrences, mentioned in the Triads, may with most probability be assigned ; which is all that can be said, as they are not mentioned by Tyssilio, whose history properly begins with the reign of the latter. The nature of these occurrences was such as would naturally leave a strong impression, and it were to be wished the precise time could be known. In the bursting of Lake Llion we have already seen an allusion to the Deluge, from the peculiar circumstance annexed to it ; but there appears also to have been a tremendous influx of the Ocean at different periods, one instance whereof is recorded in the following Triad. “ The three chief Islands of
“ Britain were Orc, Manaw*, and Gwyth.
“ Afterwards the sea broke in, so that Môn
“ became an Island, and in like manner Orc

* Manaw, *the Isle of Man* ; Gwyth, *the Isle of Wight*,
Mon Anglesey.

“ was

“ was so broken as to have become a multitude of Islands, and other parts in Albania
“ and Wales become Islands.” Triad 66.

This is a most singular memorial of an event of a most dreadful nature, and the truth of the fact is corroborated in a singular manner. In the enumeration of the Isles dependent on Britain, having mentioned the Isles of Man and Wight, Nennius says—*Tertius est Orcania id est Orcades sic enim proverbio antiquo dicitur quando de iudicibus vel Regibus sermo fit, iudicavit Britanniam cum tribus insulis. C. 2.*

The third is ORCANIA, that is the Orcades; for thus an old proverb expresses it when applied to judges or kings, “ he gave law to Britain and “ its three islands.” The proverb then confirms the Triad, as to the existence of the Orcades as one island, at some period long prior to the age of Nennius.

The

The fact of the influx of the Ocean is also confirmed by Florus, who assigns it as the cause of the emigration of the Cimbri, in these words. Cimbri, Theutoni, atque Tigurini, ab extremis Galliæ profugi, *quam terras eorum inundasset Oceanus*, novas sedes toto orbe quærebunt. L. 3. C. 1.

“ The Cimbri, Theutoni and Tigurini, exiled
“ from the extremity of Gaul *by an inundation*
“ *of the sea over their territories*, went in search
“ of places to settle in wherever they might
“ find them”.

This testimony is so express as not only to leave no doubt of the fact, but to give a more perfect idea of the time and extent of the devastation, which appears to have ravaged not only the north of Britain and Ireland, but the North Western Coast of the Continent, from the Sound to the Mouth of the Rhine.

The

The mind can scarcely form a more tremendous idea than that of the fury of the Ocean pouring in its overwhelming tide, rending the Orcades asunder, and forming so many Isles. Well might it be remembered!—Nor less so another, which though not said to have been so, was probably connected with it. It is called the second great calamity of Britain. “The calamity of *the dreadful fire*, when the
“earth was opened to the abyss, and the
“greatest part of all living were destroyed.”
Triad 13.

That there has been an eruption of a Volcano in the north of Ireland and Scotland, is proved by the late Dr. Hamilton, in his account of the Giant's Causeway. From the Triads the eruption appears to have been prior to the inundation, and the latter to have been owing to an elevation of the bottom of the sea, which probably preceded the explosion of the Volcano. The Welsh name of the Baltic
Llychlyn,

Llychlyn, that is *the lake of standing water*, seems to intimate that the Sound was opened by this inundation.

The third calamity was “the hot summer,
“when trees and herbs took fire from the
“excessive heat of the sun, and there was
“a great loss of men, beasts, birds, reptiles,
“trees, and herbs.” Ibid. To this Tysilio probably alludes, when he says that in the reign of Bladud, there was a drought of three years and seven months. A similar calamity also happened, A. D. 719. It is therefore uncertain to which period this is to be assigned.

Subsequent to the two first, if not to the last of these calamities, “three colonies” more
“arrived in Britain, and settled by permission,
“under particular restrictions, 1st. The Celyd-
“don (Caledonians) in the North. 2^d. the
“Wyddyl (Irish, called also Gwyddyl coch,
“that is, the red-haired Irish, Triad 9) and
G “they

“ they are in Albania. 3^d. The people of
“ Galedin (Flanders) who came in open vessels
“ when *their country was drowned*, and had
“ lands given to them by the Cymry. None
“ of these have any claim to the Island, for
“ their settlements were granted under restric-
“ tions, nor were they to have a naturalization
“ to the ninth generation.”

The last of these colonists came from a country which had been destroyed by the sea, probably at the same time that it ravaged the coasts of Britain. As to the time when these occurrences took place, all that can be done is, to mark the limits within which it is most likely that they did so; that is between the years 700, and 400 before the Christian Æra. About the former the Cymry first came into the Island, and about the latter Dyfnwal Moelmud began his reign, according to Tysilio. Taliesin* says, that a colony arrived here from

* Armes Prydain Arch. p. 49.

Scandinavia,

Scandinavia, in consequence of the bursting of Lake Llion, that is of a deluge; and though the deluge and volcanic eruption, recorded in the Triads, are not mentioned by Tysilio, his silence is therefore no argument against other authority.

The reign of Dyfnwal Moelmud is one of the most celebrated in the annals of these times. Coming to the throne when the kingdom was a prey to intestine divisions, his martial spirit and the superiority of his genius was soon distinguished by successive victories over five opponents. Internal tranquillity being at length restored, and his sovereignty confirmed; with the spirit that animates great minds he became a lawgiver to his people, and provided for the public safety and prosperity. Temples were built, public roads made, and such restraint put upon dishonesty, that the property and person of the traveller are said to have been perfectly secure during the

greater part of a long reign. Under wholesome laws wealth would increase, and industry flourish ; and that they did so, may be collected from this circumstance, that he is said to have made himself a crown of gold, and to have been the first monarch who wore one. To this sovereign must be ascribed the division of the kingdom into Cantreds and Commots, as “ he drew up in a regular form laws, ordinances, duties and privileges of district and family.” Triad 4. His laws, extant in the time of Gildas, were translated by him into Latin, as were also those of Marcia the wife of Cyhylin (the third from Dyfnwal) and this translation was communicated to Alfred the great by * Asserius, Bishop of St. David’s.

Alfred,

* Mr. Pennant has, with a just regard to his country, observed, that the Commercial interests of England are indebted to the suggestion of a Welshman for the Royal Exchange. It is no less just to observe that the law, the science, and the language of England are also indebted to

Welshmen ;

Alfred, who in life and purposes, bore a great resemblance to Dyfnwal, translated these laws from Gildas's Latin into Saxon, and called the code the Merchenlage. Rom. Hist. Lib. 1. p. 202. of Gale. In this, the Saxon as well as the Welsh Historians agree. The British sovereign is said, after having reigned forty years, to have died and been buried in London.

The long tranquillity and prosperity of this reign, and the expression of Tysilio, indefinite as it is, that *temples were built by this prince*, admits of the conjecture, that the erecting of Gwaith Emrys, (*the work of strength*) Stonehenge; and of Maen Cetti, the stone of Cetti (Kit Cotty's house) was accomplished about

Welshmen; the first to the laws of Moelmud; the second to Asser, at whose instance Alfred founded the University of Oxford; and the third to Tyndale, whose translation, Mr. H. Tooke calls The immortal translation of Tyndal, for the standard of the language.

this time. These are said to have been, “ two
“ boasted works of the Britons.” Triad 88.
The third is said to have been *driving together
the piles of Worcester*. Ibid. I have not been
able to obtain intelligence of vestiges of any
mound or embankment near Worcester, and
therefore must leave this to the researches of
Antiquaries. As to the two preceding, though
I have referred them to this reign, it must not
be omitted, that Tysilio speaks of *Necroman-
cy* first taught in this kingdom by Bladud.
Necromancers, in his idea, we must interpret,
according to the ideas of times of ignorance,
to have been men of science too vast for the
comprehension of the vulgar, or perhaps of
the historian, and therefore attributed to su-
pernatural powers. That men of very exten-
sive science and skill planned these works,
cannot be doubted. That Bladud might, a
century before the time of Dyfnwal, have
cultivated and patronized science, and that
it may then have made a progress, may be
credited ;

credited; though one specimen of his science, spoken of by the historian, be the absurd one of *making himself a pair of wings, which failing him he was dashed to pieces.* The other is less so, that of *having kindled a fire which burned perpetually,* sacred perhaps to the Sun. Science then being cultivated in his reign, it is equally probable, that some of the great works which are now beheld with amazement were constructed in his reign, and others in that of Dyfnwal Moelmud.

Upon the death of this monarch,* “his sons,
“Beli and Bran, having first shared the king-
“dom, soon were at variance; and Bran
“overcome in battle, fled to Scandinavia, from
“whence, with a fleet of Scandinavians, he
“attempted to recover his power, was
“again discomfited, and fled to France.
“Having obtained an armament there, he

* Tysilio.

“ prepared for a third attempt, when, by
“ the mediation of their mother, the brothers
“ were reconciled, and agreed to turn their
“ power against the Gauls. Being victorious,
“ they led their forces into Italy, where Bran
“ remained as chief. His brother returned
“ home, and was buried in the tower of
“ London.”

In this relation, imperfect and inaccurate as it is, there is yet somewhat of truth, both with respect to the invasion from Scandinavia, and the expedition to Italy.

From the time that the communication was opened between Asia and the North West of Europe, successive hordes, as wave succeeding wave, impelling still the foremost, through countries, hitherto uncultivated, pressed onward principally in the track of the first emigration, till the Western Ocean checked their progress. Here the increase of population,
and

and the intrusion of new emigrants, compelled them first to spread along its shores to the North and South; and when they had learned to brave the terrors of the sea, they assembled fleets of adventurers to seek for habitations less circumscribed, or advantages to be obtained by force of arms. Collecting numbers as they went on, success would increase their adherents; and when the arms and numbers were equal, the hardy warriors of the North had little to fear from the natives of milder climates. Such an expedition is recorded in the Triads; and from the words of Tysilio it may be referred to this period. It appears to have originated with the Cimmerians of Scandinavia. “ The first of the three expeditions
“ from Britain, went upon this occasion. Urb
“ the son of *Erin the prosperous* in the time of
“ Gadiol the son of Erin came to Britain to
“ request auxiliaries, promising to require no
“ more from any principal town than as many
“ as he should bring to it; and that no more
“ than

“ than himself and his servant *Mathuta* (or
“ *Mathataur*) the great should go to the first,
“ and take from thence two; from the second
“ four, &c. at length it appeared, that the
“ number to be taken from the last town
“ could not have been furnished by the whole
“ Island.” “ With him went * 63,000; chil-
“ dren and old men only being left behind.
“ None of these returned; for they went on
“ an expedition of adventure to the Greek
“ Sea, and settled in the land of † Galas and
“ Afena”. Triad 14.

That this was the celebrated expedition of the Cimbri there can be no doubt, and the authority of Tysilio is sufficient to prove that

* The number is differently stated, in other copies it is 21,000, and 61,000. Had it been correct, some idea might have been formed of the population.

† Galas, evidently means Galatia; what place is meant by Afena is not known.

the

the reign of Beli was the time of that expedition. From the Triad it appears to have been a general one of the whole nation, which proceeding through Gaul spread terror and devastation over the South of Europe. That Britain was drained by it of the flower of its troops appears from another Triad, which says, that “in consequence of its enfeebled state it was ravaged by another horde from the same country, which was not expelled till the third generation.” Triad 8. Whether Bran was the Britomarus, that is, Britomawr, *the great Briton* of Livy and Florus, is uncertain. If so the name Bran, not an uncommon one, may have descended to the celebrated Brennus, who at the head of the Gauls, a century later, penetrated into Greece. That these Gauls spoke the language of the Cymry, is indicated by their use of the terms; MARKA, *a horse*; and TRIMARKASIA, *three men to one horse*, recorded by Pausanias, which are purely Welsh, except the terminations.

It

It has already been observed, that this emigration originated in the terror caused by the influx of the ocean; and if ever there existed an adequate cause for such a desertion of the native country, this was one. Who but such as are expressly excepted, by the Triads; who but those too old, or too young to seek a foreign land, would have remained behind, while the effects of the calamity were immediately in their view, or alive in their recollection? Surely none. And therefore, as voluntary exiles, a multitude sought the nearest shore. In France they appear to have forced their way slowly towards a more distant country; they then crossed the Alps, poured down upon Italy, and, having sacked Rome, returned and stationed themselves for a considerable time in Cisalpine Gaul. The remainder of their history is well known. Weakened by continual conflict, and dispersed by the chance of war, the historian now seeks in vain

vain for a trace of those warlike emigrants, at whose name the future mistress of the world had trembled.

Tysilio says, that the brothers Beli and Bran went on this expedition, and having given an account of their victories, mostly compiled from the Roman Historians, asserts that Beli returned to Britain after a successful war abroad, and this may be admitted. To him Tysilio attributes the completion of roads with stone and mortar from St. David's to Portchester, and from Cornwall to Caithness; begun but not finished by his father. He also annexed a privilege of safety to those who were found upon them.

Gwrgant Grim-beard, the son and successor of Beli, having, according to Tysilio, sailed to Llychlyn, to compel the king of that country to pay a tribute to him, as he had done to his father, on his return fell in with a squadron of
adventurers

adventurers from Spain, who were in search of a settlement. These he directed to Ireland, where they settled. From whatever source Tysilio derives this circumstance, it agrees very nearly with the Irish annals, these annals place the first migration of the Aire Coti from Spain to Ireland about the year 500. B. C. A singular circumstance is mentioned by Nennius concerning part of this squadron. He says, that perceiving a *tower of glass*, all but one vessel attacked it and perished. C. 7. Was this *tower of glass* an ice mountain? to me it seems probable, and if so they must have gone considerably to the North; or the Climate must have been, as it is represented, much colder than at present. Under this supposition the relation acquires some credit; at least sufficient to prevent its being hastily rejected. Gwrgant, some time after his return, died and was buried at Caerleon on Usk, which he had fortified and adorned.

Cyhylin

* Cyhylin, the son of Gwrgant, succeeding, reigned peaceably for a few years; but he dying, when his eldest son was but seven years old, the regency devolved on his wife † Marcia, the celebrated Queen, who added new laws to those of D. Moelmud, which together with his, formed the British Code, afterwards translated into the Saxon language by Alfred.

Of the succeeding sovereigns from Marcia to Cassibelan, little more than the name is given by Tysilio, and that little is mostly fabulous. It is therefore from other records we must derive what can now be hoped for,

* Tysilio.

† Thus she is denominated by Ralph Higden, &c. what the real name was, which is thus Latinized, it were vain to conjecture.

of

of the history of this long interval of more than three centuries.

Britain, about this time exhausted and weakened by the Cimbric expedition, was necessarily exposed to the inroads of the neighbouring nations, and the Cymry, who previously composed two thirds of its population, were probably the most affected by it; for in the Triads relating to these and times still later, the original claim to the island is strongly insisted upon, which would naturally be done when their power to maintain it began to decline. Norway, Denmark and Ireland were now growing populous, and sending forth troops of adventurers, of whom several bodies at different times committed depredations here, and some considerable ones remained. The Scandinavians have already been noticed. To these succeeded other hordes, of which Tysilio has given a description fabulous and even bordering on the ludicrous, derived probably from popular

popular tales concerning them. One of these was of the Irish Picts, who having sailed round Scotland entered Albania on the East and established themselves there. Another horde followed the Northlanders above mentioned, which came from the coasts of the Baltic and established itself in a similar manner along the Humber. This horde is called the Coranniad or Corannians, and is said to have come from a country called Pwyl, which the learned E. Lhuyd, conjectures may be Poland. Perhaps there may be a vestige of the name Coranniad in Courland, and if so, they came from Poland to the Baltic and thence to Britain. Here it continued till the time of the Saxons, and joining them became one nation.

To the distresses occasioned by the inroads of foreign adventurers, others arising from intestine divisions and from pestilence spread their baneful influence at different times. The

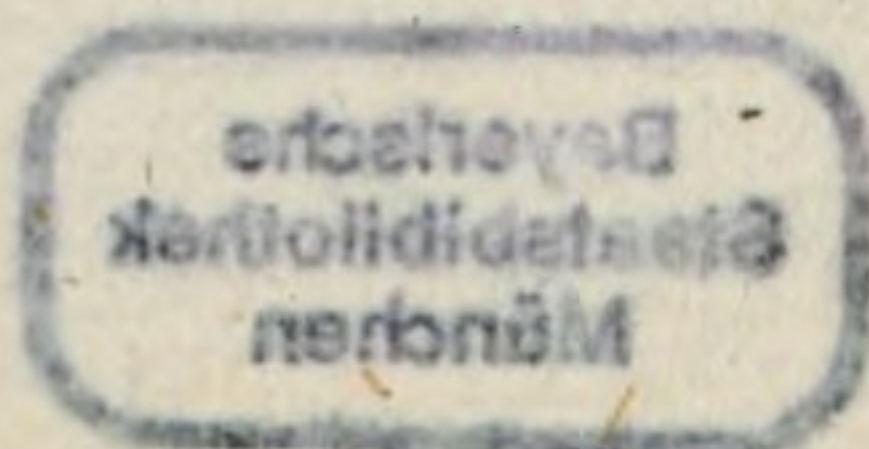
H

internal

internal commotions are referred to the time of Prydain the son of Aedd, that of Dyfnwal Moelmud, and that of Lludd the brother of Cassibelan; under the name of the Dragon Devastation, Triads 11 and 55, and Tysilio. The first instance of contagion on record is said to have originated on the continent, and it was perhaps the same that during the time of the Peloponnesian war was so destructive. It has been denominated the devastation of the steed of *Malaen the Goddess of War, an evil Deity, supposed to infect the air with a pestilential exhalation. It is also called the devastation of May day, from the time of the year it is said to have made its first appearance. Other instances of pestilence arising from the unburied carcases of the slain in battle, are also mentioned as having prevailed several times, as might be expected, to a degree equally extensive and calamitous.

* Vide Baxter ad Verb. Minerva.

Though



Though little remains that can give a just idea of the internal policy, by which the island was governed in these times; it is still possible to perceive one general principle which prevailed in it to the time of Vortigern; and in Ireland to the time of Elizabeth; which is, that though the island was in the three original divisions, and afterwards in the several sub-divisions, governed by Kings or Princes of each division or sub-division, some one of them held a sovereign power over the whole Island.

This sovereign was, according to the original institution, to be always of the Cambrian race, by whom the sovereignty was claimed as their right. Some *exceptions commemorated in the Triads, are a confirmation of the general rule.

H 2

The

* Gwrgai son of Gwrion in the North, Chadafael son of Cynfedw of Gwynedd (N. Wales) and Hyfaidd the tall,

The sovereignty itself appears to have consisted in the power of confirming, if not of making laws that should be of force throughout the island; of levying the whole power of the kingdom in case of invasion, and punishing the *reguli* for any infraction of the general laws, by ravaging their territories, to compensate the injury. What further privileges were attached to it is uncertain. That the exertion of power was limited by a common law, under the name of the Custom of the Country, is however certain; and could the laws of Dyfnwal Moelmud be recovered, (as there is some

son of St. Bleiddan, of Glamorganshire, were constituted Sovereigns by reason of their heroic deeds, and prominent qualifications, which were praised by men, and blessed by the favor of heaven. Triad 26.

Three sovereigns of foreign extraction. Gwrddyled the great, Morien the bearded, and Constantine the blessed. Triad 44.

reason

reason to hope they are not entirely lost,) they would perhaps be found to contain principles very similar to those of the common law of England.

In cases of minority the sovereignty devolved on the next of kin, of age and abilities to assume it.

Such was the sovereign power possessed by Cassibelan, when the island was first invaded by the Romans, an event to which the course of history now leads us. The circumstances of the invasion by J. Cæsar, as far as they respect the conduct of the Romans, and are related by himself, are sufficiently known; others, which led to that event, it may be proper to notice.

From his narrative it appears that the Britons had frequently sent auxiliaries to Gaul; a measure to which they might have been in-

duced by the connections subsisting between the two countries, in order to repel a foreign power, had there been no other motive; but at this time there was another, to which the Triads attribute the hostilities of Cæsar, against this country. “ Cassibelan enamoured of Flur, “ the daughter of Mygnach Gorr, finding that “ she had been carried off by a Prince of “ Gascony, called Mwrchan, and presented “ to Julius Cæsar, made a descent on Gaul; “ and having slaughtered six thousand of the “ *Cæsarians, rescued and brought her back.

* The appellation *Cæsarians* here, and in some other Triads, given to the Romans, is uncommon, if not peculiar to the Triads. Another, no less so, is that of the *Bald-man* to Julius Cæsar, in another Triad. The latter, were it not known from other authority to belong to him, would not be sufficiently clear from the Triad itself, or any other testimony of any Welsh writer, that I have met with; as the Triad merely asserts that “ a present of the *Bald-man* “ was one of the three causes of the conquest of England,” Triad 82.

“ Cæsar

“ Cæsar to avenge himself came into Britain.”
Triad 102 and 124.

In this expedition his best troops to the number of † sixty-one thousand are said to have accompanied Cassibelan into France, of whom very few returned, Triad 14. The strength of the island was therefore considerably diminished, but the spirit of the nation was unimpaired. It is evident that the first descent of Cæsar on Britain, even by his own account, was attended with very little success; by that of Tysilio, which is confirmed by Lucan, he was completely routed in a battle, in which, says the former, the mould was drenched with the blood of the slain, *as it is when the South wind dissolves the snow on the coast of the sea*, driven to his ships, and obliged to return to

† The same number occurs in the Triads, respecting the emigration of the Cimbri. It is of course not to be taken strictly.

France, whilst he meditated a second descent with powers more adequate to the enterprise; the treachery of a petty chieftain facilitated a success, which otherwise he might perhaps have sought in vain. This was the defection of Afarwy, nephew of Cassibelan, and at this time chief in the Isle of Thanet.

His defection is thus accounted for by Tysilio. A complete victory having been obtained over Julius Cæsar, and the Romans being beaten from the coast without having been able to make good a landing, Cassibelan celebrated the Victory by a sumptuous feast and the national games. In the course of that of wrestling Cyhylin, a nephew of Cassibelan's, unhappily was the cause of the death of Hirlas a nephew of Afarwy; Afarwy insisted on Cyhylin's being given up to his vengeance. Cassibelan refused, and Afarwy in resentment determined to unite with Cæsar. Such is the cause that has been assigned; but it is no less probable

probable that having, as a minor, been set aside, and his uncle constituted sovereign, he aimed at the sovereignty; and with this view made overtures to Cæsar of aid and co-operation. The alliance was confirmed by a stipend, alluded to in the Triads under the name of the present of the *Bald-head*. As king of Kent, he was enabled to favor the landing of Cæsar in the Isle of Thanet, and to contribute essentially to the victories he obtained: hence the name of this traitor is deservedly branded with infamy, and held out to the detestation of ages, in the annals of his country.

Whether he was the * Mandubratius of Cæsar, or not, it is very difficult to decide. The

* The Explication of the name Mandubratius given by Baxter, is very unsatisfactory. If any conjecture may be formed of the pronounciation of the Romans, it resembled
that

The greater probability is that he was so, as the situation and circumstances coincide in both of the narratives.

Under the united disadvantages of a state already drained of its best forces, inferior both in armour and system of warfare, and the fatal treachery of the very prince who could oppose the greatest obstacles, or open the way to the modern Italians and French, in their keeping the tongue always near the teeth. Hence many foreign words were difficult, and of course expressed by them very imperfectly, Caswallon is made Cassibelannus; Cafaldwyn, Camalodunum; Cynfelyn, Cunobelinus. If the Gælic was the language of Kent, Mandubratius might signify *the traitor troop*; but it is then no longer the name of a person; nor is it likely, that Cæsar should give a name which was characteristic of treachery to one who had been so useful to him. Afarwy was the son of Lludd, Mandubratius the son of Immanuentius. Afarwy latinised, would be Avaricus. He might however have been known by different names, as Aredawg Foeddawg, is called Cartimandua, by Tacitus.

readiest

readiest inlet to the kingdom, it was not till after a brave and strenuous resistance, that they were compelled to yield to him, who had before been driven back defeated from their shores.

This treachery of Afarwy is confirmed by Cæsar himself, who attributes the concessions of Cassibelan to the defections of cities, or rather small states, at which he was exceedingly alarmed. The tribute imposed by Cæsar is estimated at three thousand *pounds*, what the *pounds* were is not mentioned. If of silver, as is most probable, still it must have been an enormous sum, though consistent enough with the rapacity of the Roman.

Detestable and pernicious as the treachery of Afarwy proved, a circumstance related of him by Tysilio deserves to be rescued from oblivion. The forces of Cassibelan, being surrounded, were in danger of perishing by
famine;

famine, and Cæsar had determined to destroy them entirely; when Afarwy, in whom resentment had not totally extinguished the love of his country, remonstrated against the barbarous intention; and declared, that though he opposed the sovereign, he would not see an extinction of his countrymen: and that unless they were admitted to terms, he would unite all his powers to theirs. The threat was effectual, and the tribute in consequence accepted.

Cassibelan survived this calamity seven years, and on his death he was succeeded by Tenevan son of Lludd, and brother of Afarwy, the latter having accompanied Cæsar to Rome, from what motive is unknown. Of Tenevan the little that is known is honourable to him as a sovereign; he preserved his kingdom in peace and tranquillity, and was a strict observer and enforcer of justice.

Cunoheline

Cunoheline, the next in succession, married Areddawg Foeddawg, daughter of the traitor Afarwy, the too well known Cartismandua of Tacitus. Attached to the Roman interests, he appears to have favored their views, and to have imitated them. To this connection with the Romans he perhaps owed his knowledge of coining money; and to him the only coin that has a name properly Welsh, owes its appellation; that is the *Ceiniog* or Denarius; which, there is no great risque in saying, was originally called *Cunog*, and softened afterwards into *Ceiniog*. It is at least the only probable etymology of the name I can find. The word *Tascio*, on the reverse of his coins, seems to be Gaelic, or the dialect of the Logrians, and to signify the *Mint* or *Treasury*, as in the Irish the word *Taisgish* signifies *hoarding*, and *Taisgiodan* a *store house of arms*, &c. *Armarium*. Lhuyd. As Cunobeline was king of
of

of the Iceni, the inference is certainly that their language was the Gælic.

Upon the death of Cunobeline his possessions were, as usual, divided between his sons Gwydyr or Gweirydd and Belyn. The latter though omitted by Tysilio, (who adheres to the direct line from his Brutus to Vortigern with very little deviation) was * probably the person to whom Belynsgate (Bilinsgate) owes its name, London itself was most probably begun by Cunobeline, and the buildings continued by his sons, for the eldest made it his residence.

The true etymology of the name London has been long sought for; it may now be stated satisfactorily that it is derived from *Llan*

* It is not certain whether this Belyn is the same with Belyn son of Cunobeline, though it is extremely probable. The name Cynfelin (Cunobeline) signifies *Belyn the first*.

or *Lliant*-†*Dain*, the *bank* or *strand* of the Thames. Hence in Welsh the word *Tref Town*, is almost always prefixed to it thus: *Tre Llundain*, literally the *Town on the bank*, or *strand of the Thames*. The latter I apprehend to be the most correct.

Whatever may have been the partiality of Cunobeline to the Romans, his son Gwydyr, or Gweirydd, though inheriting the government, inherited none of that disgraceful attachment. With a spirit worthy of the throne he possessed, he refused the tribute ; whether this refusal was the motive for the expedition of Claudius into Britain, or not, the force which was sent hither made it necessary to collect the whole power of the island to oppose the Romans. The celebrated Caractacus the son

† “ The three principal rivers are Hafren (the Severn)
“ in Cambria ; Tain (the Thames) in Loegria ; and Hymyr
“ (the Humber) in Deifr and Bryneich. Deira and Ber-
“ nicia.” Triad 66.

of * Bran and Grandson of Llyr Llediaeth, was appointed to the chief command. The justice he did to the appointment displayed itself in the noble stand he made in the defence of the liberty of his country: the firmness of his mind, when betrayed by one in whom treachery was hereditary, dignified him in the eyes of his enemies; and extorting their respect, when bereaved of all but himself, he spoke the language of a free-born soul to him who tyrannised over the world. This the pens of Tacitus and of Mason have celebrated, as it deserved, in the language befitting the subject. Yet there are traits in his character unknown to them.

When this hero went to battle, says the Triad, "none would stay at home. They fol-

* Bran was a Bard, and Duke or Chieftain of Cornwall. Baxter is mistaken in calling Caractacus Vreichfras, or strong armed. The latter was contemporary with Arthur. Triads.

“ lowed him freely, and maintained themselves
“ at their own expence. Unsolicited and
“ unsoliciting they crowded to his standard.”
Triad 79. Such was the admiration of the
character, on which adversity in the extreme
could alone throw greater lustre.

Disastrous as the fate of Caractacus was to
Britain at the time, HE whose providence
brings good out of evil, made his family, even
in their captivity, a blessing to their country.
His family, captives in Rome, there learned
the great truths newly revealed to mankind;
and Bran his father returning to Britain, after
seven years captivity, as an hostage for his son,
first published them here, Triad 35. A con-
vert to the gospel, he became a reformer of the
manners of his countrymen; his name with the
epithet *blessed* annexed, is therefore joined with
those of Prydain, and Dyfnwal Moelmud,
as one of the three, who healed the dis-
orders of the kingdom; Triad 36. Of the de-
scendants

scendants of Caractacus none returned, Triad 61. It is therefore to be presumed, that Claudia Rufina was of it, to whose beauty Martial has paid so handsome a compliment, in the well known epigram of which this is the purport:

If Claudia's of the Woad-stained British race
Whence is that lovely form, that heavenly face?
Why does the Roman, and the Grecian dame
Dispute her birth, and urge a jealous claim?
Thus blest, ye Gods, still bless the happy pair,
And make their offspring your peculiar care;
Her love his only, mutual be their will,
And may her sons her latest wish fulfil.

That this Claudia was a Christian is confirmed by St. Paul's second epistle to Timothy, chap. iv. ver. 21, in the salutation from Pudens, Linus, and Claudia; as Pudens was the husband of Claudia, and Linus most probably their son. The assertion that Bran was a Christian is therefore countenanced, not only

only by this circumstance, but by the unceasing and lively exertions of the primitive Christians in the relief, consolation, and instruction, of all who were in affliction, as he must have been, where he was, a captive and a stranger. That Lucius, or, as he is properly denominated, Lles Lleufer Mawr, or Lles the eminently learned, was not the first who introduced Christianity into Britain is therefore evident; but, that he was active in promoting the knowledge of it, we have the testimony of the following Triad.

“ The three blessed sovereigns of Britain
“ were, 1st. Bran the blessed, son of Llyr
“ Llediaeth, who first brought in Christianity
“ among the Cymry from Rome, where he
“ had been for seven years, as an hostage for
“ his son Caractacus. 2d. Lleirwg son of
“ Coel, and grandson of Cyllin the holy,
“ usually called Lleufer Mawr, who built the
“ first church in Llandaff, *which was the first*

“ *church built in Britain*, and endowed it with
“ the legal rights of country, and district, and
“ judicial powers, and that of *taking attesta-*
“ *tions on the faith of a Christian.* 3d. Cad-
“ walader the blessed, who gave permission
“ to all the faithful, who fled from the infidel
“ Saxons and their chiefs, to settle in his ter-
“ ritories,” Triad 35.

What is here said of Cadwalader, who began his reign A. D. 660, is conformable to his general character of piety, though unhappily for his kingdom, enervated by superstition, in the latter part of his reign. The reception of the fugitives took place probably within the twelve first years of his reign which were peaceable.

The desolation, into which the island was plunged by the defeat of Caractacus, left it a prey to the usurpation and rapacity, which was from its rise the leading feature in the character

character of the Roman Republic. This state, founded by a ruffian in blood, extended itself over the world in the spirit of the founder; careless of the means, so that the end were obtained. In Britain, as * one of the Triads observes, a principal cause of the injuries the Cymry sustained was the admission of foreigners. But this is expressed too generally; nor does it reach the source of the evil. It was not so much the admission, as the aversion to incorporating them in the body of the state, or dispersing them so as to prevent its being injured by a defection. This not being done, the Loegrian and Corannian colonies, were so situated as to be ready to join the Romans, and in later times the Saxons, in the hopes of increasing their own power, though it is a

* “ Three things were the cause of the subjugation of
“ England, and its being taken from the Cymry. Admit-
“ ting strangers, liberating prisoners, and presents of the
“ bald-head.” Triad 83.

truism in politics that they, who are thus made the tools of a greater power, are in fact its first victims, because they forfeit all confidence beyond convenience. And it was thus the Iceni and Trinobantes became the most wretched under the Romans. Under the Saxons their very names became extinct, save in the annals of those whom they had ungratefully deserted and betrayed.

If this was an error it was not peculiar to the Cymry. The Greeks and Romans were no less tenacious of the privilege of a citizen of Athens and Rome, than the Cymry of those of their nation. In the defection of those who were not of it, to the common fate of other nations so circumstanced, they had the additional grievance of the ingratitude of the peaceable settlers to complain of.

By an inference from later times when the sovereignty had lost its effectual power, applied

plied to preceding ages, much, if not all, of the success of the Romans has been, even by respectable writers, attributed to internal dissensions among the Britons themselves. That the law of Gavelkind, however apparently just in its principle, was most pernicious, where states were subjected to it, and multiplied dissensions is admitted; but there is sufficient evidence that, in opposing the inroads of a foreign power the Cymry were in general as firmly united as any other state has been on such occasions. There are few nations, if any, that maintained the contest longer against oppression, none that having struggled through so much, has so preserved itself, and attained to such a degree of felicity as it enjoys.

Esto perpetua.

In these contests the strength of the nation was collected, but the benefits of systematic union were not sufficiently known; nor was

it possessed of the experience necessary to concert that regular and general plan of defence, which alone could secure them from the effects of an invasion.

To these disadvantages, their inferiority in military tactics was an additional one. In these however they could not be expected to equal a nation, whose trade was war: and it was, after all, principally to this inferiority that the Romans owed their success.

The history of Britain, after the defeat of Caractacus to the departure of the Romans from the Island, is still such as to shew that the national spirit was not broken, though the power was at different times reduced to a state bordering on despair. The noble effort of*
Boadicea

* If Bonduica be the true reading, I suspect it to signify more a title given her by the Loegrian interpreter Bean-
duighe,

Boadicea was an instance glorious in itself, however unfortunate in the event.

The island was, from this time to the departure of the Romans, harassed by the depredations of a fallacious peace, or contending against oppression. Of this the Roman historians have given ample proof, and it is but justice to the history of Tysilio to say that the portion of it relating to the same period, bears the semblance of the times, troubled and confused. The writer appears to have been remote from the general scene of action, to have recorded what he could learn, and to have learned what he has recorded but imperfectly.

It is however a portion that deserves the notice of the professed historian, though it does not come within the design of this Essay.

duighe, i. e. the woman of the sword. If Boadicea, the name Buddig signifies *the victorious*.

The

The Cymry on the departure of the Romans were, as after the Cimbric expedition, once more drained of their strength by the troops which followed Maximus. As a motive to the sovereign to assent to their departure the Triad intimates that “Maximus had agreed to give
“ up all the power of the Romans over Britain
“ to him.” Triad 34.

The motive was too powerful to the one to be resisted, and too convenient to the other not to be offered; and thus the Cymry were once more exposed enfeebled, and unprepared to the attacks of the Picts, and to the invasion of the Saxons.

There is an expression in one of the Triads which notices this event, that shews it to be of high antiquity. “The third oppression
“ was that of the Cæsarians, who harassed the
“ Island for more than four hundred years, till
“ their

“ their Return to Rome, to oppose the irrup-
“ tion of the *Black Horde*; from whence they
“ never returned to this island; nor did any
“ of them remain in the island save women,
“ and little children under nine years of age,
“ and these became Cymry.” Triad 8.

What was the precise meaning of the words the *Black Horde*, I was rather at a loss how to determine, till a learned friend pointed out to me the following passage in M. De Guignes's history of the Huns.

“ *Whilst Europe was desolated by the
“ ravages of the Huns of the Crimea, which
“ were almost without intermission, Persia
“ was equally obliged to defend itself against
“ the enterprises of Huns of a different species,
“ whom our historians have denominated

* Histoire Gen. des Huns, vol. 2, p. 325.

“ *White*

“ **White Huns*. Their complexion and mode
“ of life distinguished them from those of the
“ North, who were *swarthy*.”

The characteristic epithet of the Triad is a decisive mark of its antiquity and fidelity. The Huns at this time were impelling † the Goths on the Western Empire, and making inroads into Thrace. The term is such as would at first be made use of, and laid aside when the national term became familiar.

Maximus had two objects in view. To oppose the invaders of the Empire, and to

* These were the Visigoths *Weise-Gothen*, that is *White Goths*.

† Gens Hunnorum super Gothos irruens certos ex ipsis subjugat alios fugat. Qui venientes in Romaniam sine armorum dispositione suscepti, per avaritiam ducis Maximimi, fame compulsi, rebellare coacti sunt. Jornandes De Reg. Success: P. 495, Ed. Amst.

seize

seize on the sovereignty. After an unsuccessful expedition against those invaders he assumed the purple in Gaul, and probably at this time settled such as remained of his British auxiliaries in Brittany.

The Cymry enjoyed the liberty and happiness, which the departure of the Romans seemed to promise, but for a very short time without contention.

The Picts, or more properly Phichts, (probably a colony of Scandinavians, originally from Scythia, as they are said "to have come over
" the Northern Sea". Triad 7.) were no longer restrained by the Roman power, and now having no opposition to fear from it, began a scene of new ravages and devastation. The remains of the Cymry, being too weak to oppose immediate resistance, called in the Saxons to their aid, with whom the contest for their liberty was once more to last for ages,
and

and at length to terminate in an union, which has confirmed the liberty and the happiness of both.

However terrible the first idea was, which the incursions of the Picts might suggest, they appear to have been less in effect than in apprehension. The tract of country beyond the Humber, now evacuated by the Romans, was ceded to them; and during a tranquillity of some years the Cymry were able to cultivate science, and to enjoy the blessings of peace, in a manner, which the splenetic Gildas reproves as the excess of luxury. That a people, in a state of happiness unknown for ages, may not have been strictly restrained within the bounds of rigorous propriety, may be admitted; but there is, in the letter of Gildas, more than the severity of religious admonition; there is a personal and national resentment, which render him a very unsafe guide to the historian of the times.

This

This was however a short gleam of prosperity, the more intensely felt whilst a new storm was gathering. The ambition of Vortigern found a pretext for having recourse to the Saxons, in his * fears of the obstacles he might find in the power of the Picts, and Scots; the Roman government; and moreover *that of Ambrosius*, the brother of his late sovereign Constans, whom he had murdered. Of these the last was the most to be dreaded; lest, having fled into Gaul, he might with auxiliaries from thence (considered by Nennius as Roman forces) return, as he did some time after, and take a just and ample revenge for his treachery.

As the general history of the reign of Vortigern and his successors has frequently been given to the public; it will be sufficient here

* Nennius, C. 28.

to make some observations on circumstances not generally known; or such as may still require some elucidation.

Notwithstanding the severe contest with the Saxons from their first landing to the end of the sixth century; and notwithstanding what is said by Gildas of the depravity of the times; it is certain that religion was at least diligently inculcated, and that liberal studies were cultivated. Exclusive of the care that had been taken to oppose and overcome the heresy of the Pelagians, by sending for Germain and Lupus to oppose them (which was perhaps the more necessary, as the doctrines of the Pelagians were chiefly those of the Bards, grafted on Christianity) there were laudable instances of the zeal of the British Bishops in teaching the principles of their Religion, as will appear from the following Triad.

“ The

“ The three blessed guests of Britain were
“ Dewi, Padarn, and Teilo; so called, be-
“ cause they visited the houses of rich and
“ poor; native, and foreigner; accepting
“ neither fee, nor meat, nor drink; teaching
“ the Christian Faith to every one without
“ pay or acknowledgement; On the contrary
“ they distributed to the poor money, food,
“ and clothing.” Triad 19.

It is also said that “ Brychain Brycheiniog
“ gave his children * and grandchildren a
“ liberal education, that they might be able
“ to give instructions in the principles of Chris-
“ tianity to the Cymry, where they were
“ infidels.” Triad 18.

* In the register of the saints the number of his children amount to forty-eight. The Triad states the fact properly, his descendants, children and grand-children. Brychain is said to have been the son of Anllech an Irish King.

Of this family above forty are enumerated as saints in the Welsh memoir called *The Honorable origin of the Saints, or the Pedigrees of the Saints of Britain*. And from the same memoir it appears that their labours did no small credit to their instructions, as the tombs of some of them pointed out in various parts of Wales, wherever their names were held in particular devotion, were at great distances from those of others; and were long the testimonies of the sincere and lively zeal of a religious family. From so remarkable a circumstance it may be inferred, that the progress of Christianity had been less general than is usually supposed in Britain, till the sixth century; though it was probably more so among the Cymry than any other part of its inhabitants. In the beginning of this century, roused perhaps by the previous relaxation of the Christians in their principles, and favoured by the short interval of peace, successful endeavours were

were made to propagate the influence of Christianity more generally, and with a zeal, which in many was crowned with Martyrdom; a zeal, which, if it adorned this island in early ages, is more happily imitated in our own.

Of the state of science it is not easy to say much with any degree of precision. In the fifth century the bards appear to have begun to commit their compositions to writing, though some few fragments that remain bear the marks of an earlier date. Those of Taliesin have, by repeated transcribing, in many parts been so corrupted, as to be scarcely within the hope of seeing them rendered intelligible. There is however much that remains tolerably correct; and from this alone it appears that he himself was a man of learning, and not averse to a display of it. In a poem of his, called the History of Taliesin, he says

Mi a wn enwau'r ser

O Gogledd hyd Auster.

K 2

I know

I know the names (another copy has it *the number*) *of the stars from North to South*; and in another poem he challenges the rival poets to trace the mysteries of nature, in their competition with him†. He has also left a Poem on the *Universe*. It is merely an enumeration of the Elements, Planets, and the greater divisions of the Globe, in verse, of which this is the substance. “The elements
“are seven, viz. Fire, Earth, Water, Air,
“†Mist, Atoms, and the ‡Animating Wind.
“The sources of our ideas seven. Perception
“and Volition and the five senses.” This is the more singular, as it corresponds exactly with the position of Mr. Locke.

† Dyhuddiant Elphin.

‡ I am not sure that I understand rightly the signification of the words to which this sign is prefixed.

“ There

“ There are seven spheres of the Planets,
“ and three aqueous ones, varying in their
“ motions. The planets are seven, Sola,
“ Luna, * Marcarucia, Venerus, Severus, and
“ Saturnus; and the Zones five, two uninha-
“ bited because of the cold, and one because
“ of the heat.”

This is enough to prove that Science was cultivated with considerable attention in the time of our Bard, the objects which he has enumerated, mark a progress respectable for the age he lived in.

Astronomy has been a favorite science in every age. There is that in it which expands the mind, gives it a wider range, and nobler conception, elevates it to more magnificent

* Some of these names may deserve consideration, as it may be doubted whether they are of European origin.

views, within its power to survey, as objects of science, than any other; and hence it has in every revival of science appeared as harbinger in the dawn. To this we may ascribe the predilection for astronomy in the age of Taliesin, in which we find “the three chief astronomers
“ of the Isle of Britain, Idris the great,
“ Gwydion the son of Don, and Gwyn the
“ son of Nudd, whose knowledge of the stars
“ and their influences was so great, that it
“ were to be wished it could have been
“ preserved until doomsday.” Triad 89.

Whether any portion of *their* knowledge has escaped the ravages of time I cannot say, but that some Welsh MSS. on the subject still are in being there is some reason to believe; I having seen in a Catalogue of the MSS. of Hengwrt that such were there. Of the first and last of these I have found nothing farther. Possibly Cader Idris may have taken its name from the astronomer; and if so it is an interesting

resting memorial, though not a singular instance, the Atlas of Mauritania being a similar one.

There did exist a curious memorial of Gwydion ap Don (and perhaps it may still exist) noticed in one of the Triads of the Tombs, which record the places where men of note were buried.

Bed Gwydion ap Don ym * Morfa Dinllen

Dan vaen Dyveillion

.Goronog y Geiffyl Meingon

The Tomb of Gwydion ap Don is in Morfa Dinllen

Under a stone of Ænigmas,

Crowning the twin stones.

This certainly indicates a stone with an Ogham inscription; and as it is the only one, I

* Morfa Dinllen is in Carnarvonshire.

believe, in which such an inscription is pointed out, would be well worth the research of the Antiquary.

The language of the Cymry does not appear, as far as can be judged from the most ancient poems, to have undergone any change; though it has perhaps lost considerably. In the time of Taliesin there were four dialects, or more probably languages, in use among the Cymry, as he calls them, * “Cymry pedwariaeth,” or Cymry of the four languages. In the same poem he takes notice of four nations in the Island Cymry, Angles, Gwyddyl, (Irish or Gauls,) and Prydyn, the Strathclwyd Britons. The Poets sometimes use a dialect which is now little understood, and was either the language of the latter, or perhaps one in use which is no more so; a mixture of the Welsh and the language of the Gaulish Picts. A

* Praise of Lludd.

mixture of the Latin with the Welsh is frequent with Taliesin. Whatever dialects there might have been, it is certain that the ancient language is preserved in its purity, as all the Triads, and several poems of Taliesin, are in the very dialect of North Wales, as it is now spoken.

With respect to the arts, besides what has been * observed with respect to the three great works of Britain, we find that “Wheat
“and Barley were first brought into Britain
“by Coll ap Coll Frewi,” (in the sixth century) “whereas previously there had been only
“Oats and Barley, and the Knight Saint
“Elltud” (or Illutus) improved the system of
“Agriculture, and taught the modern method
“of ploughing; whereas till his time the
“ground was tilled with spade and pick-axe
“only, as the Irish do.” Triad 56.

* Page 44.

To this may be added here what could not so well have been introduced before.

“ The chief mechanics of Britain were,
“ Corfinwr, the bard of Ceri Hir Lyngwyn,”
(perhaps Ceri the Long, of the White Ship)
“ who first made a Ship, Sail, and Helm, for
“ the Cymry; 2d. Morddal Gwr Gweilgi,
“ Mason to Ceraint ap Greidiawl, who first
“ taught the Britons to work with stone and
“ mortar, about the time when the Emperor
“ Alexander was subduing the world. 3d. Coel
“ son of Cyllin, and grandson of Caradoc ap
“ Bran,” (Caractacus) “ who first made a mill
“ *turned by a wheel; and these three were
“ Bards.” Triad 91.

* Melinrhod ac Olwyn. The reading given is Melin, Rhodr ac Olwyn, a mill, wheel and wheel. The above appears to me to be right.

Exclusive

Exclusive of these arts truly beneficial to mankind, there was another in great repute and request in the fifth and sixth centuries, not only in Britain, but throughout Europe. The art of Magical Incantation. The pretensions to such a power, the deceptions practised, and the art of the persons who pretended to it, were exerted so as to make a powerful impression on the multitude. These were the last efforts of Heathenism to support the expiring credit of its mysteries Bardic, or Eleusinian: and though some traces of such pretensions remained long, yet their credit was gone with the systems that gave them birth. To a fabulous account of the power of one of these Magicians we are indebted for a knowledge of the principal produce of several parts of Britain in this Century. In a superstitious age the immediate recourse is to supernatural means, to account for what is new or uncommon, if there be anything extraordinary

ordinary in it; and hence the person who first brought Wheat and Barley into the kingdom, Coll ap Coll Frewi, is said to have done it by this means.

From a popular tale of this kind (which with a very few of the same kind, are among the Triads,) we learn that in Gwent Iscoed, (part of Monmouthshire) the staple was wheat and honey; Dyfed (Pembrokeshire) barley and swine; and Carnarvonshire, barley. Triad 101.

This may be considered as accurate, independent of the fabulous circumstances of the narrative, because these are introduced to account for the fact.

North Wales beyond the Conway was, till the arrival of the Saxons, appropriated chiefly to pasture for cattle for the Royal Herds. Three of these are said to have consisted each of 21,000 head of Cattle, Triad 85. The principal

principal Herdsman was therefore a place of great trust and profit. The Astronomer and Poet Gwydion ap Don, was chief over one of the three herds just mentioned. Idris possibly may have been in the same capacity, near the mountain that bears his name. The herd probably returned to the low grounds in Winter, as the mountainous part of Carnarvonshire was not inhabited till the sixth Century, when those who escaped from the * inundation of Cantre'r Gwaelod, (the flat or low Hundred a tract on the coast of Merionethshire comprehended nearly within a line drawn from Penrhyn Du to Sarn y buch point,) settled there.

It may perhaps be expected that having brought this sketch of history to the time of

* This inundation is attributed by the Triad to a drunken freak of one Seithnyn, King of Pembrokehire, who *let in* the waters, Triad 37. If so, there must have been embankments to the Sea, works that required skill and knowledge. The fact is confirmed by a Poem of Gwyddno who lived at the time.

the

the celebrated Arthur, something should be said of him; and it is but justice to say, that however the history of Geoffrey of Monmouth may have caused a doubt, even of the existence of any such person, that there are sufficient documents in the Welsh language to ascertain not only that such a person existed, but that as a warrior and chief he was worthy of celebration. Taliesin mentions him frequently. Llywarch Hen, a poet of great credit, in his poem on the death of Geraint prince of Dyfnant, stiles Arthur *a chief, laborious in his sovereignty*. The Triads are even minute as to his household offices, &c. but from different copies it appears that some of these have been interpolated from Tysilio; and Tysilio being but a poor geographer, by his attempts to give the names of places as used in his time, and according to his idea, has fallen into many irremediable errors in this respect. To the Welsh authorities Nennius may be added, who enumerates twelve battles with the Saxons, fought

fought by Arthur; as * *Commander in chief*, before he became sovereign. Nennius does, it must be confessed, send Arthur from Armorica to Jerusalem, but it was *to bring home a piece of the Holy Cross*, much resorted to and revered in his time. Nennius probably inserted this as well as other legends, by the command of his superior.

The motive assigned for this journey is a sufficient comment upon it. A Triad very correct in the two preceding circumstances, of treachery, those of Afarwy and Vortigern, concludes thus with Medrawd the Nephew.
“ The third was Medrawd ap Llew ap Cyn-
“ farch, when Arthur left him as Regent of
“ Britain, whilst he went against the Roman
“ General; during which time, Medrawd
“ treacherously seized on the Crown of Arthur,

* An old Welsh poem calls him the sword-bearer of Uther. Arch. P. 176.

“ and

“ and leagued with the Saxons to secure it;
“ by which means the Cymry lost the Crown
“ of Lloeger, (England) and the sovereignty
“ of Britain.” Triad 21.

The word in the Triad, translated here *General*, is a corruption of *Imperator*, and was used by the Welsh both in the sense here given, and in that of Emperor. The General here intended was probably Ægidius; but Tysilio supposing the word meant the Emperor himself, and considering Leo only as Emperor (for Majorianus could scarcely be considered as such) concluded, that Leo must have been the person against whom Arthur fought in Gaul. It is not improbable that the Armorican Prince, finding the Roman Power in Gaul broken by the Visigoths, might have endeavoured to shake off the yoke and joined the latter. Tysilio says, Arthur went into Burgundy. Theodoric is known to have taken Lyons; it may therefore

therefore be true that Arthur was with him and shared in his success.

What seems to have created and confirmed the prejudice with respect to this Prince, is the strange account of foreign princes subject to him, and the extent of victories attributed to him. So far the objection is just; but as Arthur *was* in France, it is easy to be conceived, that any victories over the Romans at that time would be attributed to him by his countrymen, if he was any way concerned in them. I am also inclined to think that there might have been some pageant in the celebration of some of his victories, or some representation of them as a pageant, the particulars whereof have been taken by Tysilio for matters of fact, and according to the custom of his age worked up into a narrative, that is a discredit to his history. By the sentence with which he concludes the life of Arthur I am induced to suspect, that Tysilio (or whoever

L

was

was the author of the history that bears his name) was of the Abbey of Glastonbury. “ Arthur received a deadly wound, and came “ to the isle of Afallach (Avallonia) to have it “ dressed. Nothing more *is said here* of his “ death.” The expression is equivocal; it may be doubted whether it relates to the book or the place, but from the substitution of a copyist in another MS. *no more is said of him in the book*, I should think the latter was intended.

As to the finding of Arthur's body at Glastonbury, notwithstanding the description of the bones by Giraldus Cambrensis, I confess there is a circumstance that renders the fact dubious. In the inscription on the tablet of Glastonbury it is said, that *before the earth was opened* the whole place *was inclosed*. It was Henry's interest the body should be found, in order to efface an idea of the Welsh that he had not died; and accordingly he was gratified.

fied. He seems to have been equally politic and successful in the insertion of his name in some of the prophecies of Merlin. Six poems attributed to Merlin are published in the *Archaiology*, and Henry's name is interpolated in three.

Having recurred to Tysilio it may not be improper to observe, though it does not come properly within the design of this sketch, that the Welsh Chronicles called the *History of the Princes*, and of the Saxons are worthy of credit. These and Nennius differ by a year from the common computation, as appears from an eclipse of the moon on Christmas Day, A. D. 809, according to Struyk, which is in the former referred to the same day, A. D. 810. The accuracy of this observation is in favor of that of the *Histories*, all of which agree in it. I find them correct also in other *Phænomena*.

With these notices, which may perhaps excite attention to them in the historian of Wales, I will close this Sketch of the Early History of Wales. Had it been in my power to have examined the many MSS. still existing in Wales, from Catalogues that I have seen, I am persuaded I might have added much interesting information. Should I be able at a future day to resume the subject, and find that it will be acceptable to the Public, I may hereafter do so. In the mean time I am willing to hope that what I have advanced, though new, will appear to be well founded; and that by the investigation I have been able to elucidate in some degree a portion of history little known, I now submit it to the Public ~~with~~ that deference that is due, without any other presumption in its favor than that which may arise from having sought the truth only.

A D D E N D A.

PAGES 19, 20. The Poem here quoted appears to have been written soon after that the Romans finally departed from Britain. It is ascribed to Taliesin, and yet if the antiquity were to be determined from the general purport it would necessarily be referred to an earlier period. The remainder of the last line quoted I do not understand, the words are *Arafin Arafanis*. The rest of the Poem is, as nearly as I can translate it, as follows.

“ Roving as exiles, though driven abroad,
“ undismayed were they, ere yet Lhudd the
“ learned, sovereign of the White Island, was
“ reconciled to Lefelis, in order to oppose the
“ Roman Chief.”

“ Pale with terror, strengthless, speechless
“ would he be who should see the oppression

“ I have seen, or attempt to describe the shout
“ to battle against the Romans when they
“ were spreading devastation with fire and
“ sword. The Son of God, the Almighty
“ Word opposed them. The Cymry pro-
“ longed the conflict with invincible skill and
“ valour, and at length he exalted the British
“ name with glory.”

The battle here alluded to seems to be the first engagement of the Britons with Julius Cæsar.

P. 23, 25. The conjecture as to the name Deffrobani which has been submitted to the reader in these pages, was the only one which at the time they were written I could think myself justified in proposing. That Deffrobani could mean Taprobana or Ceylon appeared to me too improbable to be maintained. Upon a reconsideration of the subject, there appear to me to be such arguments in favor of this explanation,

explanation, to a certain degree, as it would not be candid to suppress.

During the time this Volume was in the Press, I have found that the Samaritan Version of the book of Genesis places Mount Ararat in Sarnedib or Serendib (Ceylon) and, upon this explanation of the Triads, the first emigration of the Cymry was from the same place. The Samaritans may have given this from their tradition; but whence except from original tradition could the Welsh have it? This coincidence is at least very extraordinary. The Druidical rites, the Bardic doctrines, the popular traditions, and even some proverbs are of the same origin with those of the Hindus; this is no less so. A poem attributed to Taliesin, probably written by him, mentions Deffrobani as an Island. Whether the names Comar and Comaria (of the town and cape) have any relation to the word Cymry, or not, I will not pretend to decide, but the foregoing circumstances are such as

L 4

may

may reasonably be a ground of farther enquiry. Another remarkable circumstance deserves to be noticed. The islands of the Lake Llion, that is of the Deluge, are mentioned in the Triads and by the Poets. A chieftain of the fifth century, Gafran ab Aeddan, is said to have gone to sea in order to discover them, and, as he was never more heard of, he probably perished in the attempt, Triad 10. This attempt would hardly have been made, had not such a tradition as the former led him to hope to find in that island, from whence his ancestors were said to have come, that peace and justice which were their leading principles, and which the inroads of other nations had cruelly disturbed in Britain.

If this reference to Taprobana be admitted, Gafis or Gabaza will hold its proper place, which, assuming the mountains of Armenia as those on some one of which the Ark rested, I had rejected; or even if Ararat be assumed
as

as situated in the Indian Caucasus. In either case the route would naturally be towards Gafis, and thence coasting the Caspian Sea to the Crimea.

P. 28, Note. Such were also the principles of the Chauci, who were probably a tribe of the Cimbri, of whom Tacitus gives this character :

“ Populus inter Germanos nobilissimus,
“ quique magnitudinem suam *malit justitia*
tueri.” Germ: C. 35.

P. 35, L. 8. The resemblance of the Wendish language to the British was not unknown to Tacitus

“ Dextro Suevici maris littore Æstyorum
“ gentes adluuntur, quibus ritus habitusque
“ Suevorum lingua Britannicæ propior.” Ibid.
C. 45.

P. 85.

P. 85. That Ambrosius built Stonehenge is to me incredible. The similar structures in Denmark, which Tacitus, I believe, alludes to under the name of Pillars of Hercules (Ger. C. 34), were I conceive, certainly the work of the Cimbri, and all of them erected as temples of the sun, for Hercules is the Sun.

Boadicea. Her real name was Buddig. In an old poem her name is recorded with those of Beli the great, and Mynogan his predecessor.

P. 134, L. 7. Enoch is by the Arabs called Idris, the name by which the Cimbric Astronomer is also designated. The latter appears to have lived in a very remote age, and the tradition concerning him has such a connection with the other, that this coincidence also may be worthy of notice.

P. 136,

P. 136, L. 15. The dialect adopted by the early poets is, except in their writings, extinct. This circumstance makes it difficult to understand some of them, but the difficulty has been magnified beyond necessity. The most serious difficulty arises from the errors of transcribers, though this is not so great in general as to be a discouragement to the study of them.

Of the Welsh Poetry in general I need not make many observations, as Mr. Turner's very able Vindication and criticism on the subject has given a full and clear view of it. Of the Poems published in the Archaiology the greater part are Funeral Elegies. This circumstance does not indicate times favorable to Poetry. The historical Poems are truly valuable, and of the others some have considerable merit. It is however to be remembered,

bered, that the earliest poets whose works are published lived in times of difficulty and distress. These and the doctrines of Christianity were a check to the British muse, and have in a great degree been the cause why so few of an earlier date than Taliesin's remain.

The measure used in general by the early poets is precisely that adopted by the earliest Norman poets, who evidently borrowed it from the Breton poems. The verses consist of from six to eight syllables and are in rhyme. William de Than has copied this measure exactly. I believe it is past a doubt that the earliest instances of Welsh poetry must have been in rhyme. Such is the structure of the language.

The following explanation of inscriptions, &c. may be acceptable to antiquaries, as Baxter has fallen into an error concerning some of them, nor have I seen them any where truly interpreted.

Deo

Deo Belatucadro.

Bela is properly War, and figuratively the Deity of War. Hence Bela Duw Cadwyr, is *Bela the God of Warriors*.

Deo Cocidio.

Cochwydd is synonymous with Bela, hence Duw Cochwydd is *the God of Battle*.

The old Scholiast on Juvenal, mentions Arbila. Sect. 4, line 126.

This is simply Yr Bela, *the war*; whence also Beli *the Warrior*.

In the seventh Volume of the Archaialogia, Page 175. Cair's Chair. Cadair, pronounced by the Irish Cair, is *a chair*.

Ibid

Ibid, vol. 10, page 114. *Linda Pits*. *Llendaï* signifies *Picts* or *secret habitations*.

Quere. May not *Cél-dai*, as *Cél* and *llen* are nearly synonymous, be the origin of the name *Celtæ*?

FINIS.

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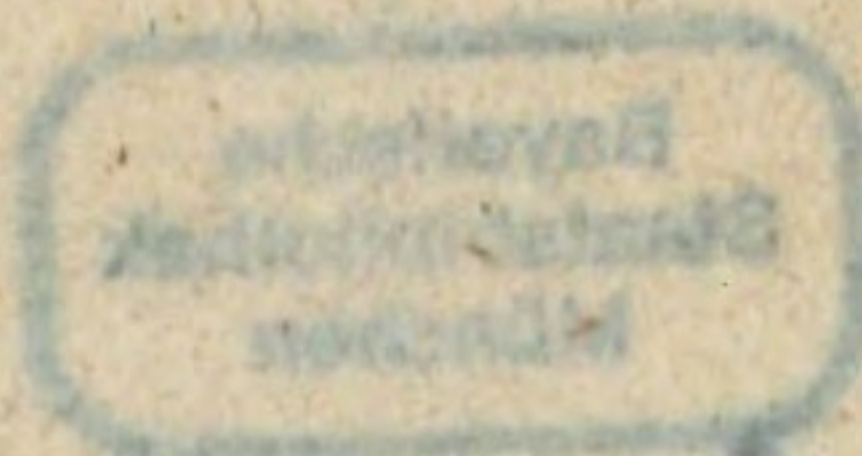
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